

A Gazetteer of the Province of Oudh.

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A GAZETTEER
OF THE
PROVINCE OF OUDH.

N. TO Z.

NABINAGAR*—*Pargana LAHARPUR—Tahsil SITAPUR—District SITAPUR*.—Nabinagar was founded about two centuries ago by Nabi Khan, son to Nawab Sanjar Khan of Malihabad. Some fifty or sixty years afterwards the Gaur Chhattis took it, and ever since it has been held by them, and is the headquarters of the taluqdar of Katesar. It is 20 miles from Sitapur to the north-east and 3 miles north-west from Láharpur, on the cross-country road which joins that town to Hargi. It has no other communications, but one mile to the west is the river Kewáni, which is navigable during the greater part of the year. It is a poor place, with only one masonry house in it, the taluqdar's residence; the mud houses being 323, and the population 2,649.

The only public building is the school. And the only sacred place in it is a tank on the brink of which stands a mean Hindu temple.

There are no shopkeepers in the town with the exception of the Banián, who supplies the taluqdar's establishment.

The inhabitants get their necessaries from Kesriang, which was founded by Kesri Singh, grandfather to the present taluqdar, and which lies between this town and Láharpur.

The annual value of the yearly sales being close upon Rs. 1,00,000.

NAGRÁM—*Pargana MOHANALGANJ—Tahsil MOHANALGANJ—District LUCKNOW*.—Situated at the extreme eastern boundary of the pargana, about midway between the two roads from Lucknow to Sultanpur and Rae Bareli. The date of its foundation is unknown, but it is said to have been called after Rája Nal, a Bhar chieftain, who had a large fort here, the site of which, a high mound in the centre of the village, still exists. For some considerable time the village appeared in the Government records as Nalgram, so the tradition assigning the foundation to Rája Nal is a well attested historical fact. It seems to have fallen in the track of Sayyad Sálár's invasion; for on the mound of the fort are the graves of *Munguwar* and *Anwar Shahids*, and outside is the tomb of Pírán Háiji Burd, and a "Ganj Shahídán," or "martyr gathering." There is no proof that Sayyad Sálár's conquest was in any way permanent. The place seems to have been left to the Bhars, and was subsequently occupied by

* By Mr M. L. Farrar, C.S., Assistant Commissioner.

the Kumhawan Amethias, a branch of the family established at Amethi Díngur. They were led by Jaipál Singh, and were probably driven out by the same Musalman invasion that established the Ansári Sikhs in Amethi at about the end of the 15th century. But the Rajputs did not forget their rights nor the solemn duties of prosecuting the blood feud which they had inherited. Twice afterwards—once in the reign of Farrukh Siar when they were led by Sher and Baghar Singh, and fought a battle at the Gurha tank, called after this the Ran-i-Gurha, the Gurha of the fight, and again in the time of Álaungir II., under Chhatar Dhai and Gobar Singh—did they attack the village, and the second time with some success, for they secured four villages which they still hold, and established an impost called Satráh of Rs 4 on the shopkeeper, and Rs 24, a road cess, on the inhabitants of Nagrám, which was maintained throughout the Nawabi. In the reign of Akbar, Nagrám was made the centre of a pargana, and was not broken up till the time of Ásif-ud-daula in 1789 A.D. With this administration came the usual accompaniment of pargana officials—chaudhris, qázis, muftis, mutawallifs. The latter three offices were conferred on members of the chief Sayyad family that had assisted in the invasion, and who now hold two out of the three *turats* of the village. In addition to the tombs already mentioned, there is that of Míran Shah, a Sayyad, the founder of the Sayyad family, and some lesser ones erected to the faqírs of the village who have died here. The town is of very considerable size, the population numbering nearly 5,000 souls, of which a very fair population are Musalmans. All the trades are fairly represented, but there are in special some 14 families of a Káyath class called professionally Koh-hál, who practice the profession of oculist, and are held in great repute. The annual bazaar sales amount to, 35,500, and the chief article of sale is rice, which is largely grown in the neighbourhood. In the old *dih*, the site of the fort, stands the Government school which overlooks the village. The people seem to evince some appreciation of education, for, in addition to the boys' school there is a girls' school. The town presents a somewhat rumous appearance, for the old masonry houses of the Musalmans are not rebuilt, and probably the Musalmans are poorer than they were. The country round is fairly wooded, and finely cultivated towards the south. But to the north the land is very low and marshy, though well adapted for rice cultivation.

NÁIN—Pargana SALON—Tahsil SALON—District RAE BARELI—This village was founded by Naini, an Alírín, about 500 years ago. It is two miles north of the road from Salon to Rae Bareli, fourteen miles from Rae Bareli. This place is now the headquarters of a branch of the Kanhpuria clan, the most turbulent Chhatris in Oudh. In 1802, there was a fight between the chakladar Shukr-ulla and Ishuri Bakhsh. In 1815, another fight occurred with Ihsán Ali, chakladar. In 1833, Mirza Kázim, chakladar, again attacked the fort. In 1826, Názim Darshan Singh besieged the fort, attacking it when some marriage festivities were in progress. Many of the guests were killed and wounded, and the Kanhpurias had to leave the estate for this year. Rána Beni Mádho was wounded in this mêlée. In 1836, again Rája Kundan Lál, chakladar, had another fight with the taluqdars of Náin. Again in 1843, five thousand men fought

NAK—NAN

round Nan. In 1853, Khán Ali Khan, chakladar, and the Nán gentlemen fought agam. In 1857, at the commencement of the mutiny, the Nán taluqdars joined the rebel soldiery, and plundered the station of Parshalepur —

Population	...	...	...	811 Hindus
Ditto	...	...	...	16 Musalmans

827

The fort was formerly a strong place : it is in the middle of ravines, covered with brushwood, which extend to the bank of the Sai, here a narrow deep channel, with lofty banks, picturesquely clothed with jungle. This is celebrated for being the haunt of many wild cattle; these animals differ little from ordinary cattle, yet it is almost impossible to keep them alive if caught and put in confinement.

NAKPUR—Pargana SURHARPUR—Tahsil TÁNDA—District FYZABAD—
This town is on the Tons, 52 miles from Fyzabad. It was founded by one Muhammad Naqi three hundred years ago. The population consists of 1,248 Hindus and 1,569 Musalmans—all Sunnis. There is one mosque. This, as far as population is concerned, is the chief place in the pargana, as it contains 2,672 persons, but in appearance it rather resembles three or four rural villages joined together than a town. It is on the same bank of the river Tons as Jalálpur, and not more than two miles from that place. It is said to have been founded by an early member of the Barágáon family, Sayyad Naqi by name, and to be older than Jalálpur, but very little seems to be known of its past history.

NANDORA—Pargana BIHÁR—Tahsil KÚNDA—District PARTABGARH—
This village was founded by one Rája Nand, on the road from Bihár to Allahabad. It is three miles north of the Ganges, 31 from Bela, two from Bihár. The population is composed of—

1,522 Hindus
1,240 Moslems.

2,762

There are eight mosques, and the tomb of one Saná-ul-Haq. There is a bazar called Lálganj, at which property to the amount of Rs. 3,00,000 is annually sold.

NÁNPÁRA Pargana*—Tahsil NÁNPÁRA—District BAHRÁICH—Nánpára pargana is a creation of the English Government, the whole of it under the late rule (with the exception of 63 villages formerly included in Firozabad) having formed a portion of pargana Bahraich. It is well nigh conterminous with the taluqa of the same name; 259 villages out of 314 belonging to that estate. It is bounded on the north by the Naipál territory, on the east by pargana Chardla, on the south by Bahraich, and on the west by Dharmánpur and the Gogra. Its extreme length is 38 miles; its extreme breadth 24 miles, its area being 523 square miles.

* By Mr. H. S. Boys, C.S., Assistant Commissioner.

The eastern portion lies high, and forms a part of that table-land which acts as the watershed of the two river systems of the Rápti and the Gogra. The western half of the pargana is a portion of the basin of the latter river and its affluent the Sarju, which joins the main river just below Khairighát, and has been channelled in all directions by these streams in their wanderings over the country. This section is peculiarly fertile, having a rich yet light alluvial soil which requires no irrigation, and but little labour to induce it to yield very fine crops. The pargana is not so well wooded as its neighbours to the south ; only 1·71 per cent. being grove land. The proximity of the jungle tracts, however, in some degree compensates it for this drawback. There is an immense area of culturable waste land, there being 213 square miles of it to 257 square miles of cultivation out of a total area of 523 square miles. Irrigation there is none, except in the higher lying villages to the east. Here, as in the Balraich pargana, there is every facility for irrigation, the water being near the surface.

The following shows the areas of land under the main staples of the pargana :—

	Acres.		Acres.
Wheat	2,706	Indian-corn	10,408
Barley	19,044	Rice	18,777
Wheat and barley mixed	6,751	Rape seed	5,970
Sugarcane	68	Other grains	79,164
Azhar and lahra	9,444		

The revenue demand is distributed as follows :—

Class of village.	Number of villages.	Area in square miles.	Government demand.	Incidence of Government demand per acre.		
				On cultivation.	On total assessable area.	On total area.
Talukdari { Perpetual settlement. 30 years ditto, 10 years ditto.	8	10	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
	290	489	2,280 0 0	0 8 3	0 6 3	0 5 6
	8	9	1,90,920 0 0	1 4 1	0 11 11	0 10 11
Total ...	306	476	1,92,170 0 0	1 8 5	0 11 7	0 10 4
Independent villages Revenue-free for lifetime only.	34	3	1,869 2 5	1 6 1	0 34 8	0 13 3
	14	1	...	...	...	...
GRAND TOTAL ...	311	480	1,90,739 2 5	1 8 6	0 11 7	0 10 5

The following statement gives the population :-

Total Population.	Muslims. Hindus.	Agricultural ...	77,547	Hindus, high castes.	Brahmans ...	5,615	Of the Rajputs— 24 per cent. are Chamban.						
			46,553		Chhattiris ...	2,871							
Total		Total ...	1,24,100	Hindus, low castes.	Vaishya ...	4,231	Sain. Balkar. Janwia. Kalmans. Sembensi.						
		Agricultural ...	12,709		Káyath ...	1,406							
Total		Non-agricultural ...	11,763	Muslims and others.	Ahir ...	12,560	26 16 10 10						
		Total ...	34,472		Bhunjwa ...	3,930							
Total		Agricultural ...	90,356		Pási ...	4,514	26 16 10 10						
		Non-agricultural ...	58,316		Telt ...	3,688							
Males		Males ...	78,985		Chamár ...	10,663	26 16 10 10						
		Females ...	70,187		Karmi ...	16,897							
Total population ...		Muslims and others.	Hindus, low castes.		Kahár ...	6,353	26 16 10 10						
					Lodh ...	2,754							
Number of souls per square mile, exclusive of Oudh Forest areas.		510			Kori ...	5,278	26 16 10 10						
					Gararia ...	2,439							
Total					Nao ...	2,798	26 16 10 10						
					Lonia ...	8,344							
Total					Murão ...	8,061	26 16 10 10						
					Others ...	24,645							
Total					Sayyad ...	437	26 16 10 10						
					Shekh ...	9,430							
Total					Patháns ...	8,666	26 16 10 10						
					Juláha ...	1,695							
Total					Others ...	5,773	26 16 10 10						
					Miscellaneous ...	5,452							
Total					Total ...	1,46,572	26 16 10 10						

The large number of Musalmans, of whom the Patháns form the greater portion, are mostly residents of Nánpára itself, and are the retainers of the former taluqdars.

The main road from Bahraich to Naipálganj passes through Nánpára, and second-class district lines run from Nánpára to Motipur, 16 miles, to Bhinga 29, and to Khairighát 12 miles. The main bazars are at Nánpára and Khairighát; a great quantity of grain being shipped at this last-named place for exportation. Timber also is floated down from here. Large fairs are held at Jangli Náth, seven miles to the south, and at Takiaghát, Shah Sujan's Dargáh, on the Sarju; at the latter place in November, and at Jangli Náth several times during the course of the year. Besides the Government vernacular town school at Nánpára there are village Government schools at—

Behra	...	...	...	...	...	...	20 boys.
Itáha	...	...	...	...	...	...	56 "
Shimpur	...	...	...	...	...	...	64 "
Rámpur	...	...	...	...	...	...	43 "
Gíeghát	...	...	...	...	...	...	29 "
Gopis	...	...	...	...	...	...	46 "
Máhingon	...	...	...	...	...	...	30 "
Sohbatia	...	...	...	...	...	...	27 "
Total						...	303

There are district post-offices at Motípur and Shiupur bazar. Besides the thána at Nánpára, there is also a police station at Motípur.

Situated on the skirt of that belt of Tarái which lies immediately under the Naipál hills, the pargana has been the scene of continual contests for the debateable land between the lieges of the Delhi Sovereign and the tribes of the north. As early as the reign of Bahlool Lodi—viz., 891 Hijri (A.D. 1474)—one Rája Sangrám Sih, a hill chieftain, is found paying nominally a revenue of Rs. 54,921 for pargana Rajhat, which lies between Nánpára and the hills, but it may safely be assumed that the entry of this payment was a mere boast, and that Sangrám Sih was independent, for Todar Mal is more honest and admits that his imperial master only held sway over 4,064 bighas of cultivated land in Rajhat.

There is a tradition that shortly before Akbar's reign—viz., in 1500 A.D.—the whole of this part of the country had the misfortune to be cursed by a saintly mendicant by name Shah Sujan, who had his dwelling at Dúgáon, a town on the banks of the Sarju. The ban was effectual, the city was deserted by its inhabitants in one day, and the country side was overrun by the Banjáras. It is certain, however, that this did not happen until after the time of Akbar; for in Abul Fazl's record the town is spoken of as being a flourishing place, the centre of a considerable trade with the hill tribes; and in the Aráish-i-mahfl, under the name of Deokhan or Deokan, it is described in similar terms, mention being made also of a mint of pice which was established here. The town was evidently one of some importance, the ruins of the houses which still exist proving the very substantial character of the buildings. The Banjáras in the reign of Shah Jahán became so troublesome that Salona Begam, the wife of Prince Dára, was unable to obtain possession of a jágir of 148 villages, which, under the name of Salonabad pargana, had been granted to her by her husband's imperial father. It was then, in 1632 A.D., that one Rasúl Khan, Afghán, Togh, received a commission from the emperor to coerce the Banjáras, obtaining a grant of five villages and one-tenth of the rental of the whole of this disturbed tract of country. This risáldár is the ancestor (seventh in ascent) of the present Rája of Nánpára, whose family gradually secured a firm hold of the large estate now owned by him. In 1662 A.D., the Rája of Saliána, a fort situated within the hills, held the pargana of Rajhat, and also a portion of pargana Sujauli on the west, but he was apparently unable to penetrate further south, though he was supported by other hill chieftains on the east of Salonabad. In 1784 A.D., the condition of this part of the country is illustrated by a clearing lease that was given to Bhayya Himmat Singh, of Piágpur, by Ásif-ud-daula, from which it appears that out of 1,734 villages in the north of Bahrach 1,486 were completely deserted, while the Nánpára estate only comprised 59 villages. Subsequently the Nánpára rája pushed further northwards, and occupied 105 villages of pargana Rajhat; the Rája Kansúr Sáh of Saliána being driven back until his Tarai territory was limited to 173 villages. This remaining tract of country was, after the successes achieved by General Ochterlony, annexed by the British, and made over to the Oudh Government in 1816 A.D.; Kansúr Sáh being killed in 1822 A.D. by the Chauhán Raja of Tulsipur, to whom this portion of the conquered territory was

assigned. The next thirty years seem to have been a period of progress. The jungles gradually disappeared, and the taluqdars being men of a strong hand were able to hold their own against the avaricious chakladars (native collectors). For the 16 years, however, prior to annexation, the internecine quarrels of the two rānis, widows of Munawwar Ali Khan, inflicted injuries on the estate from which it is but just recovering. The wide expanse of waste, however, is now gradually coming under the plough, and the pargana is entering on a period of prosperity which it will be difficult even for the present bad management entirely to avert. The estates of the Tulsipur Taluqdar were confiscated for rebellion, and conferred on the Maharaja of Balrāmpur, but the Government subsequently made over all the villages of what was formerly pargana Rajhat, except a few held by the rāja of Nānpára, to the Naipál sovereign, from whom they had been wrested in 1816 A.D., and the Balrāmpur Mahárāja received the Charda and Kákardari estates in lieu of his first assignment.

NÁNPÁRA—Pargana* NÁNPÁRA—Tahsil NÁNPÁRA—District BAHRÁICH (Latitude 27° 51' 20" north, longitude 81° 32' 23" east)—Lies 22 miles to the north of Bahraich on the road to Naipálganj, the well known iron mart of Naipál. It is about 520 feet above the sea level, and is situated about one mile from the edge of the high ground which forms the watershed of the Sarju and the Rápti. It is the headquarters of a tahsil and the Rāja of Nánpára, who owns the larger portion of the pargana of the same name; has his residence here. Tradition says that the town was founded by an oil-man named Nidhai, whence the name Nidhaipurwa, corrupted into Nádpára, and latterly to Nánpára. In 1047 Hijri (A.D. 1630), one Raúl Khan, the ancestor of the present rāja, obtained it and four other villages in service grant. Ahirs are said to have been the prevailing caste of this part in old times; the Musalmans, however, have lately increased in numbers. The population numbers 6,818, of whom 3,808 are Mussalmans. There are 1,267 houses, of which 12 are of brick. Five Hindu temples, four mosques and idgáhs, a school house, a tahsil and police station, a sarée, and the rāja's houses, are the only buildings which call for notice. The vernacular town school is maintained by Government. The police force stationed here consists of one chief constable, three head constables, one mounted constable, and 18 constables. The through trade with Naipál along the Naipálganj road is as follows:—

<i>Imports.</i>			<i>Exports.</i>		
		Rs.	Rs.		Rs.
Cereals ...	... ..	78,566	Salt	...	14,066
Oil seeds...	... ..	33,978	Sugar and gur	...	7,894
Iron	... ..	10,856	Metal, manufactured utensils	...	11,970
Spices ...	... ..	68,245	Cloth and piece-goods	...	1,56,755
Hides	... ..	2,300	Miscellaneous	...	8,496
Timber	... ..	7,525			
Ghi	... ..	30,369			
Miscellaneous	... ..	1,000			
		<hr/> Rs. ... 2,28,540			<hr/> Rs. 1,99,061

A municipality has lately been established in the town, and the value of goods subject to octroi brought to market for local consumption (exclu-

* By Mr. H. S. Boys, C.S., Assistant Commissioneer.

sive of piece-goods, brass vessels, &c.) is Rs. 1,01,450: grain is sent out by way of Khairighát on the Sarju, and timber and firewood find their way to the same place. A fair increasing yearly in importance is held during the Dasshra festival at Jangli Náth on the old bank of the river, 8 miles to the south, and another in November at Takiaghát, 5 miles to the north-west, main roads go from Nánpára to Bahraich and Naipálganj, and there are second-class district lines to Motípur (*vid* Saraghát) 16 miles, to Kataighát on the Kauriála *vid* Shiupur, Barúhi, and Khairighát, and to Bhinga *vid* Bhangha, 30 miles,

NASIRABAD—*Pargana ROKHA JÁIS—Tahsil SALON—District RAE BARELI.*—This town lies in latitude 26°15' north, longitude 81°34' east, and is situated forty miles west of Sultanpur, four miles south-east of Jás, and fourteen miles north-east of Salón. This town is partly built on a rising ground which covers the ruins of an ancient fort. The water of the wells is sweet. No forests are near the place. There is a Government school here in which Urdu and Hindi are taught. There is neither saráo nor bazar here. It has only a few shops from which articles of daily consumption are supplied. The annual sales amount to Rs. 20,787. The population amounts to 3,420. And the number of houses is 875, of which as many as 162 are brick-built. Sayyad Dildár Ali, the Mujtahid (high priest) of the Shia Musalmans, was a native of this town. He settled at Lucknow, and was appointed mujtahid in the reign of Saádat Ali Khan. Sayyad Muhammad, the mujtahid, who died in 1868 was his son. Maulvi Khwája Ahmad of this town, belonging to the Sunni sect, has a good many disciples. Rája Har Parshád, Káyath, a native of this town, was the Názim or Commissioner of Khairabad Division during the reign of the ex-king. He joined the mutineers and went up to Naipál where he is said to have died.

In 1867 A.D., during the Muharram, a fight took place between the Sunnis and Shias, but no lives were lost. The town is said to have been named after Nasfr-ud-dín Humáyún, of Delhi, who founded it on the site of four villages. He also built a masonry fort here. But there are two more stories relating to the origin of the name; the one ascribes it to Ibráhím Sharqi, who is alleged to have built the fort in the name of his son, Nasir-ud-dín, and the other to Sayyad Zikria, who transmigrated from Jás to this place, and is said to have founded the town in the name of his grandfather, Nasir-ud-dín. The descendants of Zikria are still in possession of the place, and thus give some due to the latter story. The Musalmans reached this place not before they occupied Jás. The Hindus, however, seem to have come to this place at a time anterior to theirs, though the exact dates are unknown. The Káyaths of Nasirabad are descendants of Ráe Híra Mal, who, on the overthrow of the Ujjain rāj, came to Múngi Pátan, and thence accompanied the Bais chief, Ráe Ahbán, who invaded Oudh along with the forces of Alá-ud-dín Ghori. Ráe Bhíkham Ráe, son of Sánbar Mal, came here as paymaster-general.

NAWABGANJ *Pargana—Tahsil NAWABGANJ—District BARA BARELI.*—This pargana is bounded on the north by Rámnagar and Fatehpur, on the east by Daryabad, on the west by Dewa, and on the south by Partabganj.

Its area is seventy-nine square miles, or 50,479 acres, of which 32,266 acres are cultivated, 11,276 culturable, and 5,592 barren. The irrigated area amounts to 9,691 acres, and the unirrigated to 22,575. The river Kalyáni skirts the pargana on the north, and flows for about eight miles within its limits. There are about twelve villages on its banks. Water is met with at from six to twelve feet. The principal manufactures are sugar and cotton cloth. Nawabganj town has a considerable market. The metalled road from Lucknow to Fyzabad passes through this pargana; also a road leading to Bahramghat, the great timber market. The railway traverses it, and it also contains the village of Bara Banki, in which is the civil station. The district post and registry offices, the head dispensary, the police stations, and the Government high school, are all at Nawabganj. There are two other village schools. The Government revenue amounts to Rs. 87,441; and the seventy-seven villages of this pargana are held as follows :—

Taluqdar
Mufrad

41
33

The population is returned as 62,832, being at the rate of 795 per square mile. The only villages having a populations of over 2,000 are Nawabganj and Masoli.

The pargana has been known as such since the Nawabi. Out of the forty-four taluqdari villages twenty-five are held by Rája Farzand Ali Khan, of Jahúngírabad, the rest are divided between several neighbouring landowners.

NAWABGANJ—Pargana NAWABGANJ—Tahsil NAWABGANJ—District BARA BANKI.—Nawabganj, the headquarters of the tahsil and pargana of the same name, lies in latitude 26° 55' north, longitude 81° 15' east, at a distance of seventeen miles east of Lucknow, 61 west of Fyzabad, and 22 south of Bahramghat. The civil station is situated at Bara Banki, a mile west of the town on some high ground sloping down to the Jamuriha—a small stream flowing between the two. The ground in its immediate neighbourhood is very barren, and cut up by a net work of ravines. The Deputy Commissioner's kachahri, the offices of the assistant engineer, and the assistant opium officer, the jail, police lines, and a few bungalows constitute the station. The imperial road to Fyzabad after crossing the Jamuriha passes close by the town. The main street is broad and the houses on either side well built. A country house was built here by Nawab Shujá-ud-daula some 100 years ago on the land taken from two villages, Rasúlpur and Faiz-ulláh-ábád. The land was made nazúl and the town founded by Asif-ud-daula, but it was never of importance until Bara Banki became the headquarters of the district. The well-to-do Hindus are chiefly Baníás and Saráwaks (if the latter can be called Hindus), who carry on a large trade in sugar and cotton. The public buildings are the ~~the~~ Government school, three saríés, and a very commodious dispensary. The drainage is good, water plentiful, and climate remarkably healthy. The Oudh and Rohilkhand Railway passes about half a mile to the north of the town, and the railway station, at which there is a junction, with the branch line to Bahramghat, is about a mile to the west of it.

There is a temple to Debi, and a shivâla of Nâgeshwâr Nâth Mahâdeo. The people attend on Mondays and Fridays at these temples, and the fairs of Chait and Phâgun, in honour of both respectively are attended by a great assemblage. The total population is 10,606, of which Hindus are 7,411, and Muhammadans 3,195.

The battle of Nawabganj, in 1857, may be related from Ballis' History of the Mutiny

"At length it was considered proper to put an end to operations that produced so much needless anxiety, and at midnight, on the 12th of June, Sir Hope Grant, with a column of all arms, amounting to 5,000 men, marched for Chhunhat on his way to beat up the quarters of a division of the enemy, reported to be commanded by the Maulvi.

"The night was dark, but the guides were skilful, and the force, without accident, reached Jaadrigunge, near Nawabgungo where it was to cross the Beti Nuddee. Here the advance guard was challenged by a picket of the enemy, and the column halted. At daylight it again moved forward, and crossed the bridge under a fire of musketry and guns, so placed in adjacent topees as to sweep the line of advance. The enemy's fire was well directed, but fortunately the river bank was sufficiently elevated to cover the bridge and the approach to it, and as soon as the artillery had got up and opened fire, the rebels began to retire to their main body (about 16,000 strong), a short distance in the rear of a tope and ravine.

"The troops followed, and in a short time found themselves surrounded—a heavy ill-directed fire opening upon them from the brushwood in their front, then rear, and both flanks. Encouraged by the success of the manoeuvre by which the European troops had been as it were drawn into a trap, the rebels ventured to emerge from the wood, and bringing their guns into the plain commenced an assault; but Grant's artillery, only 200 yards distant, opened upon them with such a destructive shower of grape as inflicted a fearful slaughter in their ranks, and deterred them from any farther effort to attack.

"While yet hesitating, two squadrons of cavalry and one of Hodson's horse charged, with the infantry, and cut down about 500 of them, and the remainder of the insurgent force, finding themselves beaten on all points, retired precipitately on Nawabgungo, where they remained till the following day, when they were driven out with considerable loss by the English troops, leaving also a great portion of their baggage behind them. At noon on the 14th, Sir H. Grant occupied Nawabgungo, which he at once proceeded to fortify. The rebels, who had retired to Bittowlee, at the confluence of the rivers Ghagra and Chank, lost no time in throwing up strong earthworks for their protection at that place. The loss sustained by them in the action of the 13th amounted in killed and wounded to 1,000 men, with nine guns and two standards; that on the British side amounted to thirty-six killed and sixty-two wounded."

NAWABGÂNJ Pargana—Tahsil BEGAMGANJ—District GONDA.—This pargana is bounded on the north by parganas Mahadewa and Manikapur, on the south by the river Gogra and some villages of the Fyzabad district,

on the west by parganas Digsar and Mahadewa, and on the east by the district of Basti. The former area was 90,040 acres; but since settlement the pargana has received an addition, raising its present area to 91,080 acres or 143 square miles, divided into 128 demarcated mauzas or townships. The area of the pargana is divided as follows:—

Unculturable waste	19,979	acres or 21.8 per cent.
Culturable gutto	28,484	" " 31.2 " "
Cultivated	41,274	" " 45.3 " "
Groves ...	1,343	1.4
		<hr/>
		91,080

6,039 acres are irrigated from wells, 4,469 acres from tanks, and 30,766 acres are left to natural irrigation. In other words, 28 per cent. of the actual cultivation is irrigated, and 72 per cent. is left unirrigated.

The Gogra borders the pargana on the south. The smaller streams are the Tirhi, the Jamni, and the Sujoj. These rivers are of no use for irrigation purposes, and occasionally do mischief by overflowing their banks during the rains. There are about 12 villages of this pargana which border the Gogra, and about 15 which lie near the Tirhi. The Jamni skirts 12 villages, and the Sujoj 2. All these are liable to injury from floods. Water is met with at from 14 to 21 feet below the surface. There is no disease peculiar to the pargana. The villages near the jungle suffer much from fever during the cold weather.

The revenue demand amounts to Rs. 68,307-5-0, land revenue Rs. 66,530, and cesses Rs. 1,777-5-0. The varieties of tenure are:—

Taluqdari	...	116	Demarcated mauzas	128
Zamindari	...	76	Copercenary muhals	144
Pattidari	...	80		
Total		272*	Total	272

The tribal distribution of property is as follows:—

Brahman	110
Chhatttri	82
Musalman	27
Khyath	26
Bairagi	17
Europeans	7
Nanak shahi	
Others	
Total	

The taluqdari villages are mostly held by Pande Krishan Datt Ram, of Singha Chanda, and the Basantpur and Birwa taluqdars.

The population of the pargana is given in the census at 57,439. There reside in 10,341 houses, of which 35 are masonry. The number of the prevailing castes is as follows:—

Brahman	10,079
Ahfir	9,011
Kahár	4,478
Chhatttri	4,193
Banián	2,079
Muriáo	1,901

NAW

Chamāi	...	...	...	...	1,587
Kurmi	...	...	...	...	1,282
Teli	...	...	...	...	1,254
Garania	...	...	...	...	1,194
Chāi	...	...	...	...	1,106
Pāsi	...	...	...	...	1,078
Kāyath	...	...	...	...	1,044
Nāo (Hindu)	...	...	...	...	1,019

The traffic is carried on *via* the metalled road from Gonda to Fyzabad which crosses the Gogra at Mīran Ghāt just above Fyzabad city. A bridge of boats is kept during a great part of the year, but is removed during the rains, and communication is kept up by ferries. It is but seldom, and that only during the rainy season, that boats are seen in the Tirhi. The town of Nawabganj has a considerable grain mart; in it are the post and registry offices; schools have been established at the following places.—

Tulstipur	with	53 pupils
Anbhola	"	48 "
Bisnobarpur	"	32 "
Kalyānpur	"	57 "
Female school at Kalyānpur	"	20 "
Another female school	"	20 "
Hargobindpur female school	"	20 "
Town school, Nawabganj	"	110 "
Rāmanpur	"	25 "

History—This pargana was formerly known as Rāj Rāmgarh Gauri, and was in the possession of a chief of the Sarāwak or Jain religion. These sectaries worshipped the sun, and also a god named Sobh Nāth. Their dominions extended to the hills on the north, to the south the Gogra was the boundary, and on the east were the mountains of Butwal.

When Suhel Deo came to the throne, Sayyad Masaūd led his crescentade to Oudh, and having fought with him was killed at Bahraich. Rāja Suhel Deo met his destruction by his fort having been turned topsy-turvy, and the whole of his family crushed to death. His kingdom remained for some time without a lord, till in 1141 A.D. the Muhammadans conquered India, and the Emperor of Delhi bestowed this rāj upon Ugarsen Dom as jāgū. He built several forts in these parts, and fixed his abode near Gorakhpur on the bank of the Rāpti. That place is still called Domangāh. In 1376 A.D., the Dom Rāja became very powerful, he demanded the hand of a Brahman girl of mauza Karghand, pargana Amodha, district Basti, and on his request being refused confined the family to their house. The girl then on the pretence of a pilgrimage to Ajodhyn, went to Rāe Jagat Singh, Kāyath, subahdar of Sultanpur, and implored his aid. The subahdar, on the day the marriage was to take place, crossed the Gogra, reached the place with a large force, and cut down all the rāja's family and retainers. The Pānde, father of the girl, then came out rejoicing, and in gratitude for his having saved the Brahman religion, he took off his sacred cord, and threw it on the neck of the valiant subahdar. His descendants are all invested with the sacred cord, and, though Kāyaths, are known by the surname of Pānde. These Kāyaths abstain from all alcoholic drinks.

The subahdar after this adventure reported the matter to the Delhi Darbār, and in consequence was granted the rāj of Amodha, and of all this

part of the country. Rāe Jagat Singh then parcelled out the country, and gave portions of it in reward to his followers. There was one Newal Sāh, a Bandhalgoti Chhattari, who held the office of risaldár in the Rāe's force, and had shown his bravery in subduing the fort of Rámanpur, in the possession of Ráma Bhar, a lieutenant of the Dom Rāja. This officer was a native of Amethi, in the district of Sultanpur; he received the part of country which is now known by the name of the Nawabganj pargana as his share of the booty.

Pargana families—Māhārāni Subháo Kunwar.—This taluqdar is the widow of Mahārāja Sir Mān Singh, K.C.S.I., and "Qāim Jang," of Shāhganj.

Rajá Krishan Datt Rám, Pánde, of Singha Chanda.—Hannín Rám Pánde was the progenitor of the line. He was a native of mauza Durjanpur in pargana Digsar, and by profession a banker. Mardan Rám, a son of his, rose to be názim. Rám Datt Rám was another able man in the family, who was murdered by Núzim Muhammad Hasan. Rajá Krishan Datt Rám is the present owner. The number of villages in his possession is 368, and the Government revenue of his estate amounts to 2,07,357-15-2. (For further account of the family, see Gonda pargana and district article, "historical part.")

Mahant Harcharan Dás, of Basantpur.—The present owner is successor to Mahant Gurnaráin Dás, a Nánaksháhi faqír of Lucknow. He was much respected by the Káyath Ahlkárs and other Hindu gentleman, and he obtained vast estates in Oudh by receiving rent-free grants, and purchasing to a large extent. His estates lie in seven districts of Oudh. His total land revenue paid to Government amounts to Rs 81,096-13-8.

Antiquities—Of the antiquities there is only the Bág-i-Harharpur, built by Nawab Shujá-ud-daula in 1184 A.D.

There are 30 religious places of both creeds, as follows:—

Hindu places of worship ...	...	...	26
Muhammadan mosques, &c.	...	...	4

The only religious fair is held on the day of Rámnauján Chait (March), on the opposite bank of the river, where the fair of Ajodhya assembles. The gathering amounts to more than 50,000. Common articles of daily use are sold. People who come to this fair are those who don't wish to go across the Gogra to Ajodhya. The gathering disperses as soon as the bathing ceremonies are over.

NAWABGANJ*—*Pargana* NAWABGANJ—*Tehsil* BEGAMGANJ—*District* GONDA.—Latitude 26° 52' north, longitude 82° 11' east. A century ago the present teeming parganas of Nawabganj and Mahadewa were but thinly populated, and Nawab Shujá-ud-daula, in his frequent hunting expeditions from Fyzabad to Wazirganj, found it necessary to establish a bazar on the north of the Gogra for the supply of his troops and attendants. A site was selected about two miles from the river, just far enough

* By Mr. W. C. Bennett, C. S., Assistant Commissioner.

to be tolerably safe from the rain floods, on the boundary of the villages of Agampur and Tathia, and, from the small beginning thus made, has grown the largest grain market in the district, and perhaps in the whole of Oudh. During the interval of English rule (1802-1816 A.D.), two new quarters were added to the infant bazar, but up to annexation it was never of sufficient importance to be the seat of a government official, and it is since the mutiny that the ten new quarters of Goláganj, Pakka Darwáza, Chái Tola, Lonia Tola, Teliáni Tola, Púrá Rám Saháe, Pura Koriána, Juláha Tola, Thatheráu Tola, and Bazzaz Tola, have sprung up round the old muháls of Nawabganj, Motíganj, and Sanichari bazar. The present town contains 6,131 inhabitants and 1,273 mud-built houses. The religion of the people is reflected in the distribution of their places of worship, of which 22 are dedicated to Mahádeo, while three are mosques. It contains one small and very dirty saráe for the accommodation of travellers; and a school, attended by 106 boys, contends without any striking success against the indifference of the local traders to any learning beyond the art of writing their unintelligible business characters. In plan it is a long street, with shops and dwelling-houses on each side, in front of which are piled heaps of grain to attract the attention of dealers. To the north the street broadens on to a good-sized plain, which is bordered here and there by substantial sheds for the storage of merchandize, and serves as a standing place for the innumerable carts, which bring down the produce of the Tarúi. The principal export is the rice of Tulsipur, Utraula, and the north-west portions of the Basti district, and during the end of the cold weather the infamous road from Utraula, which forms the only channel for this trade, is blocked by strings of carts, often numbering over a hundred in a single line.

Besides rice the Tarúi contributes large quantities of oil seeds, and the more southern parts of the district their wheat, Indian-corn, and autumn rice. A considerable export business is done in hides, but there is no other article of merchandize of any importance, and the imports are quite insignificant, being confined entirely to salt, and a few thousand rupees worth of English cloth, and pots and pans from Murzapur or Bhagwantnagar. The trade on leaving Nawabganj takes two main directions—one by the Gogra to Dinapore, Patna, and Lower Bengal, the other through Fyzabad to Cawnpore, and the cotton country. The main export by the latter is rice, while Bengal absorbs the greatest part of the oil seeds, Indian-corn, and hides. Of such part of the trade which passes through other districts before leaving the province, there are absolutely no means of making at all an accurate estimate: nor do I attach great value to the returns of the registration office for the merchandize which leaves the province at once. It is obviously for the interest of the natives stationed there to leave as many carts out of their tables as possible, and pocket the fees themselves, and effective supervision is impossible. Anyhow the returns, if absolutely accurate, could only give an inadequate idea of the trade actually carried on, as there is nothing to confine carts to this one halting place, and numbers of them dispose of their merchandize at small bazars, a few miles to the east—in Shahganj, Ismáilpur, and other stations—along the river, where they are free from Government toll, Government police protec-

tion, and Government regulation cleanliness. An abstract of the returns is given for what it is worth. As far as I can tell their audacious mendacity puts them beyond the pale of criticism. For instance, that only 360 hides left the market for Lower Bengal in 1871-72 is wholly incredible, as it is hardly possible to visit the place for a single day without seeing a far larger number collected there. The fact that these returns only cover the direct trade with Lower Bengal is here of no consequence, as that province takes all the hides exported from Gonda.

Till two years ago octroi was levied on every article sold in the bazar, and a light *ad valorem* duty provided from the traders' pockets, the cost of repairing roads, which is now paid in addition to his land revenue by the proprietor of the soil. When this was abolished a small fixed toll on each cart and beast of burden was substituted; and the register shows that in 1870-71 A.D., the market was visited by 36,500 carts and 9,100 beasts of burden, while the numbers in 1871-72 were 42,344 and 26,680 respectively. Assuming, as will be near the truth, that a fourth of the carts were drawn by four bullocks, and allowing twenty maunds for a four-bullock, ten for a two-bullock cart, and four maunds to each beast of burden, we get the following results. Total exports in 1870-71, 4,81,400 maunds, total in 1871-72, 6,50,160 maunds.

The mart is connected by a good metalled road with Gonda (24 miles), a good grass road runs through Paraspur to Colonclganj (35 miles), while Utraula is divided from it by an almost impassable embanked way, which in a length of thirty-six miles opposes at least as many formidable obstacles in the shape of broken bridge arches, or severed banks, to the toiling cart bullocks.

Export returns via the Gogra from Nawabganj bazar.

Wheat	Value.	Rice.	Value.	Oil-seeds	Value.	Other edible	Value	Hides.	Value.	Total exports.	Value.
1867-68,	153,173	2,45,077	52,233	69,614	290,604	4,64,937	25,1998	2,03,908	14,320	7,150	750,000
1868-69,	105,311	2,64,318	442	1,105	793,507	19,91,171	610,581	1,165,862	10,510	5,370	1,525,372
1869-70,	3,902	9,498	272	580	432,300	11,93,103	71,745	1,19,535	38,350	34,350	510,800
1870-71,	46,813	46,400	325	539	92,639	4,99,818	18,186	17,079	---	---	156,963
1871-72,	1	27,474	1,185	1,490	56,287	1,47,748	23,693	28,213	380	600	101,423

NAWABGANJ—Pargana JHALOTAR AJGAIN—Tahsil MOHÁN—District UNAO.—Lies 12 miles north-east of the sadr on the metalled road to Lucknow, from which place it is 25 miles distant. A thána, a tahsil, and school were all established at this place, but all have been removed. There is a large fair in the month of Chait every year in honour of the Durga and Kusahri Devis. The temple of the former goddess lies in Nawabganj, and that of the latter in village Kusumbhi, where there is also a pick-up station of the Oudh and Rohilkhand Railway, Cawnpore Branch. This fair attracts a very large gathering from Lucknow and Cawnpore, besides the people of the neighbourhood.

This ganj was built by Amín-ud-daula, the prime minister of Oudh in 1249 fasli (1842 A.D.), with a saráé and mosque. There is also a tank built

by Naubat Ráé, treasurer. Though the removal of the tahsil from it, and the introduction of the railway to Cawnpore, caused material damage to the local trade, as it was a dák station, and most traffic since then passes by railway, the annual sales still amount to Rs 18,000, a great part of course being made up by the bargains made in the fair. The population is 3,128, of which 547 are Musalman.

NEOTINI—Pargana MOHÁN AURÁS—Tahsil MOHÁN—District UNAO.—Neotini is a Muhammadian town, situated south-west of Mohán about two miles off on the right bank of the river Sai. It is the seat of the only Muhammadian colony that seems to have come into the pargana. But the arrival of the Musalmans was early, and they took possession of nine villages, which they hold to the present day. The town is said to have been founded by a Dikhit, Rája Rám, a descendant of Rája Balbhadr of Jhalotar, who on a hunting expedition saw the spot, and attracted by its beauty cut away some of the thin grass that grew there, and founded a town which he called Neotini. There is an old *dih* in the place still assigned as the site of his fort. It remained with the Dikhits till the time of Rája Apé, who having, it is said, ill-treated and plundered a great merchant, whose complaints reached the ears of Mahimul of Ghazni, was driven out by an invasion headed by Míran Muhaminad and Zahír-ud-dín "Aftáb." They and their descendants have occupied the place ever since. They said it was *Khuda Díd* which gives the date 614 A. H. (1197 A. D.), so it must have been occupied in the reign of Shams-ud-dín. The place bears an air of prosperity. There are several old mosques and shrines and some good houses belonging to members of the family, who hold appointments under the British Government, and are pleaders in the courts. The land round the town is extraordinarily rich and well cultivated; the crops being poppy, vegetables, spices, and medical herbs. The *pān* gardens are very numerous; the families of *tamolis* number no less than 37. The whole population is 3,809, and the number of houses 718. There is a Government school in this place. There is only a small bazar.

NEWALGANJ-cum-MAHRÁJGANJ—Pargana MOHÁN AURÁS—Tahsil MOHÁN—District UNAO—(Latitude 26° 48' north, longitude 80° 43' east.) This is a junction of two market towns situated on the road to Mohán from Lucknow, about 13 miles from the city. It is two miles east of the tahsil station Mohán, and 26 south-east of the sadr (Unao.) The former was built by Mahárája Newal Ráé, the Náib of Nawab Safdarjang, and the same who built the bridge over the Sai at Mohán, the latter is a continuation of it built by Mahárája Bálkrishn, the late finance minister of the ex-king. It is approached by a long and handsome bridge which terminates in an archway, the entrance into the bazar. The ganj is about one-fourth of a mile long, and ends in another archway, passing under which, a sharp turn to the right brings the traveller opposite a third arch, which is the entrance into Newalganj. The bi-weekly bazar is held in Mahrájganj, and is one of the largest in the neighbourhood. The total annual sales amount to Rs 25,000, and consist of all the usual country produce of grain, tobacco, spices, and vegetables, with country cloth and European piece-goods. There is also a separate trade in brass vessels.

which are made in large quantities in Newalganj, where a large colony of Thatheras (braziers) has established itself. The climate of the place is healthy, water good, and scenery tolerable. The remains of an enclosure built of solid masonry round the town and its gateway, ^{historical} features.

The Machberia gate contains the Government school. There is also an old sarée; it boasts of three temples to Mahádeo and eight mosques. A fair is annually held on the day of Dasahra, the 10th of the lunar half of Jeth (May-June), having an attendance of not more than 500 people.

At the west end of Newalganj is the police station where a force of 12 policemen is kept up, who have the whole of the pargana to look after. The station is not very centrally placed. The total number of inhabitants is 3,728, and the houses 725, but none are of masonry. The inhabitants are chiefly Hindus, and largely made up of braziers, Banians, and Brahmans. There are of these classes 77,129, and 91 families respectively. The rest consist of food and vegetable-dealers, Bhurjis (grain-parchers), Halwais (confectioners), Ahirs, (herdsmen), Telis (oil-men), and Chamárs (tanners). The population amounts to* 4,028; Hindus being 3,618, and Musalmans 310. The place is a thriving centre of trade.

*NIGHÁSAN Pargana**—*Taluk NIGHÁSAN*—*District KHERI*.—Pargana Nighásan has been quite recently constituted. It consists of the Trans-Chauka portion of the old pargana of Bhúr; like that pargana it somewhat resembles a wedge in shape, lying from west to east, with the narrow end at the west, and the broad end at the east. On the north lies pargana Khairigarh, which is separated from Nighásan by the river Subeli or Sarju, which flows from west to east with a very winding course of about 45 miles from Dudluwa Ghát, where it enters the pargana to Shitábi Ghút, where it flows into the river Kauríala. The length of Nighásan, however, is only on the northern side 35 miles from east to west. On the south lies pargana Bhúr, which is separated from Nighásan by the river Chauka, which has a tolerably straight course of about 30 miles. The length of Nighásan on the southern side from east to west is 26 miles. On the west side Nighásan touches Palia, which till recently belonged to the district of Shahjahanpur in the North-West Provinces. A straight line eight miles in length going due north and south from the Sarju to the Chauka, and marked by masonry pillars, denotes the boundary between the two parganas, which was also for about 53 years the boundary between British India and the kingdom of Oudh. On the east Nighásan marches with pargana Dhauraha, and is 14 miles in breadth from the Chauka at Paekperi Ghát to the Sarju; at Shitábi Ghát there is no natural boundary, and the line of demarcation is irregular, and about 18 miles in length.

This pargana forms a part of the low plains lying between the great rivers and the mountains which are called the Gáejári. It nearly all lies in the bed of the rivers Chauka and Sarju; there is some high land

* By Mr. J. C. Williams, Q.S.

between them ; the pargana possesses certain geographical features which may be now described.

The Sarju is a narrow stream of an average width of 50 yards ; the depth of water at the fords is only a few feet, and the fords are numerous ; the current is slower than that of the Chauka ; the banks are generally about 20 feet high, both on the north and south side, or even higher ; sometimes they follow close along the edge of the river, and sometimes reach to a distance of a mile or two miles from it, leaving a low tarâi along the river side. Innumerable small tributary streams flow down into the Sarju from the higher land to the south, but many of these are backwaters through which the autumnal floods often escape out of the Sarju and inundate the tarâi ; occasionally but seldom rising to the level of the higher lands.

This tarâi is generally covered with a jungle of khair, shisham, and gûlar trees, and is subject to inundation during the autumnal rains. After the reconquest of Oudh a large portion of this jungle was appropriated by Government, and was afterwards made over to the Forest Department ; for the first 28 miles of the river's course, after entering the pargana at Dudhua Ghât, the jungles along its banks belong to the Forest Department ; for the next 17 miles they belong to revenue-paying villages.

The course of the Sarju is so winding that its distance from the Chauka and consequently the width of the pargana varies from 4 to 14 miles. Between the two rivers there exists a long high ridge of land, with a good loamy soil, forming a central plain varying in width from one to nine miles, the greatest width being at the east. This plain can only be called high by comparison with the lower lands along the rivers to the north and south. There is probably no part of it where water is not found 14 feet below the surface ; and the soil is so moist that except vegetables, poppy, and tobacco no crops need irrigation. It is intersected by "sotas" or backwaters of the Sarju and Chauka, which frequently communicate with each other ; and it is covered with jhils of the curious formation called "bhagghar," which have been already described under the head of pargana Bhûr.

One of these *sotas* is called the Bahatia ; it has a wide bed, and in the autumn carries a large volume of water ; it crosses the pargana in the centre, flowing at right angles to the Sarju and Chauka from north to south, or from south to north, according as the floods from the Sarju or that from the Chauka be the stronger. The *bhagghars* assume the most fantastic shapes, but always retain the one characteristic attribute—a very high bank on one side and a low marsh on the other.

In addition to the *bhagghars* and *sotas*, large shallow jhils are scattered over the whole surface of the central plain, while dry water-courses and ravines intersect it in every direction, running into the *jhils*, *sotas*, and *bhagghars* at every imaginable angle.

In the higher parts of the central plain the soil consists of a very thin loam, mixed with much gritty earth and very small stones. This soil

shines like sand, and generally has a substratum of pure sand at a distance of from a few inches to a few feet below the surface. It is poor and unproductive, and known by the local name of *tópa*.

In my report of pargana Bhúr, I said that I believed the whole country between the high bank in that pargana and the corresponding high banks in Khairigarh formed once a large inland lake.*

The general appearance of the country, its interminable network of lakes and streams, dry water courses, and gritty high land, and specially the alternate ridges and depressions of soil by which the high land gradually slopes down into the river taráis—all seem so many evidences of a time when the whole country was part of a great inland lake. The absence of *sákhu* trees, which only grow in soils beyond the influence of fluvial action, may be mentioned as another argument; they grow in abundance to the south of the high bank in Bhúr, or north of the high bank in Khairigarh, but hardly anywhere between the two rivers.

Though the period when the country was a lake has long ago passed from the memories and traditions of the people, the fact that the river Chauka or Sárda and the river Sarju were once the same stream is still fresh in their minds. These rivers are known to have been once connected quite recently by a water-course now almost dry which passes near Nowalkhár, and when they were thus connected, the waters passing down the stream flowing under Khairigarh, now called the Sarju, were called the Chauka, and far exceeded in volume those contained in the most southern channel of the Chauka. Now the case is exactly the reverse, and the name Chauka is restricted to the southern stream. I have mentioned that the two rivers are even now connected by the Baita river which flows across this pargana.

An argument that the rivers were once the same may be derived from the etymology of the words. Sarju is of course a mere euphonious contraction of Sárda kojú ; the river of Sárda, and as jú is Persian, the name must have been given first in Muhammadan times. This reduces the three names to two. Now Sárda is the title of a goddess, and is assumed both by Saraswati, wife of Barmha, and by Durga, wife of Shiva. The mythology of the Brahmans, which assigns divine protectors to mountains, rivers, and all great natural features, necessarily provided a goddess for a stream mightier even than the Ganges; probably the goddess was originally Saraswati, but she receives now but scanty honour. The Chauka is now looked on by the residents on its banks as under the peculiar protection of Durga. It is frequently called Maháráni or Chauka Maháráni; sometimes Sárda, or Sárda Maháráni. These two names therefore are evidently the names of one river and of its tutelary goddess. The word Chauka

* An argument in support of this conclusion may be drawn from the etymology of the word *tópa*. For it is evidently the same as *tápi*, which in Hindi means an island, and I think the conclusion is possible that the patches of high land which have the soil now called *tópa* were originally islands in the middle of the large lake or inland sea which once stretched from the Sarju to the Chauka ; being the highest land, they are of course the parts of the plain which would first be left dry by the receding waters.

is I understand derived from a Sanskrit word meaning cleanliness, purity. The Hindus even now believe that its waters possess peculiar efficacy both for ordinary cleansing purposes and for ceremonial ablutions. Some go so far as to maintain that its waters yield not even to those of mother Ganga: Chauka therefore means the pure river, Maháráni Chauka, the Queen of purity.

On the south of the central plateau is a low plain forming the tarái of the river Chauka, and generally resembling the low plain already described in pargana Bhúr. It is completely inundated for several months of every year. The floods reach it by simply overflowing the river bank, and not as in Bhúr and Srinagar by first flowing up backwaters communicating with the stream, and generally joining it at almost a right angle. In Nighásan the bank of the Chauka is seldom more than 5 feet in height, but the northern bank of the river Ghággi, which is now to be described, is on an average quite 20 feet in height during the eastern part of its course.

There are hardly any backwaters or *sotas* running out of the Chauka. Their place is taken by a branch of the Chauka called the Ghággi. The Ghággi leaves the Chauka between the Gháts of Marauncha and Patwára in pargana Palia, and flows in a direction nearly parallel to that of the Chauka to a spot some three miles north of Pachperi Ghát only 22 miles to the south-east. The Ghággi draws the high country in the centre of the pargana, and a great number of jhúls and streams run into it.

The course of the river has so many windings that it is some 32 miles in length. Its average distance from the Chauka is from one to four miles, and it may be considered as the boundary between the central plain and the Chauka tarái.

The Ghággi joins the Chauka at Chhedoipatia for about a quarter of a mile and then again leaves it. From this spot it has increased in volume of water greatly within the last few years, and it now flows with a deep and rapid current between high and steep banks, but in a very narrow bed, about 15 yards in width. Year by year the volume of its waters is increasing, and there appears a probability that the Chauka may soon altogether leave its present bed and pass off into that of the Ghággi.

This will be a mere repetition of the process that we have seen has been at work in pargana Bhúr for many ages, where apparently every change of the river's course brought it further to the north.

If this happens, as the present bed of the Ghággi will be far too small to contain the whole stream of the Chauka, the waters will sweep over the country bordering on the Ghággi, and spread ruin far and wide over some of the finest villages in this pargana.

The change of the Chauka's course opposite Bhúrguda has been mentioned in my Bhúr report. Abandoning its old bed it has cut through Maurias Loki and Munria Mahádeo, leaving Dhundhila and the jungle grant No. 12 on its south; and joining the Ghággi it re-enters its old bed three miles above Pachperi ~~ghát~~ in company with that stream. From the spot where the Ghággi rejoins the Chauka, the latter has a high bank

on its northern side, somewhat similar to the high ridge which meets the river on its southern side just above Bhúrguda, about two miles west of junction of the two rivers. At annexation several villages of this pargana were found to be deserted, some lay on the Palia frontier, forming a considerable tract of country, to a great extent overgrown with jungles, several others lay along the banks of the Chauka, these villages had all formed part of the great Bhúr taluqa, and appear to have fallen out of cultivation, and become abandoned by their inhabitants in the time of Rája Ganga Singh, or at any rate within 30 years of annexation.

At the reconquest of Oudh these villages were appropriated by Government, and were soon repopled by immigrants from Khairigarh, Dhauraura, Bahraich, and Shájhánpur. After being held for sometime on lease by the taluqdar of Patihan, they have lately been decreed to Government, the north-west corner of the pargana,—in fact the whole of the forest Chak is still very scantily inhabited.

The forests along the Sarju river swarm with wild animals, and herds of wild pigs, deer, blue bulls, and antelopes wander about undisturbed, and find abundant pasture and water; they do great injury to the crops in the villages alongside the forest; and great labour and trouble have to be devoted to the necessary task of watching the fields by night. Tigers are occasionally but seldom found to the south of the Sarju; panther and leopards are more frequently met with.

The inhabitants of the villages in the forest chak suffer terribly from goitre, which occasionally reaches the stage where it becomes cretinism, and from jungle fevers, generated by the decaying vegetation in the malarious swamps within the forest.

These villages are mostly small and thinly peopled, but they all have very large areas of fallow, waste, and forest land within their boundaries. Tilokpur and Majón are the only considerable villages in this portion of the pargana. The former gives its name to the taluqa held for some years by Sarabjít Sáh, Taluqdar of Patihan, and now decreed to Government.

On the south also, in the Gánjar chak, there are no large villages except one Munra Munri which has the remains of an old fort. Here every village has a number of small hamlets scattered over its lands, and situated on rising ground just out of reach of the floods; generally this part of the pargana is exactly like the Gánjar-plain of pargana Bhúr.

There are some large, fine, and populous villages in the central chak, of these Lodhauri was formerly one of the headquarters of the Bhúr taluqa; Nighásan has a police station, a tahsil station, and a large bazar, and gives its name to the pargana. Rakheti and Parua have some fine masonry mosques and temples, and are surrounded with magnificent mango groves.

There is a road running through the pargana from Palia on the west to Shitábi Ghát on the east frontier, being a part of the high road from Bahraich to Shájhánpur; and at Bahrampur, near the centre of the par-

gana, it is crossed at right angles by a road from Sirsi Chát, on the south to Khairigarh on the north. There are no other roads.

The gháts or ferries on the Chauka are at Margha, Sirsi, or Lálojhu and Pachperi, a hamlet in Munra, and have been mentioned in the Bhúr report. On the Sarju there are fords at Dudhua, Khairigarh, Dukherwa, and Shitabi, where the Sarju and Kauriála meet. The area and population of the whole pargana is here given—

Number of villages...	...	...	...	...	...	...	78
Cultivated area without fallow	...	...	...	...	...	...	66,124
Culturable area including fallow...	...	...	...	...	...	...	64,891
Barren and revenue-free	...	...	...	...	...	...	16,046
					Total	...	1,47,160
Population ...	...	...	...	...	...	...	54,683
Population per square mile	...	...	...	...	...	...	239

The one grant which has now been partly cultivated, and is held by Ráo Tula Ram, lies on the river Chauka. It has an area of 3,252 acres, and a population of 159 persons. This grant belonged at first to a Eurasian, Mr. Taylor, but was sold in execution of a decree of the civil court, and purchased by its present owner.

The seven tracts of forest along the river Sarju have an area of 15,971 acres. In these forests there are a few huts here and there inhabited by herdsmen tending cattle, and boatmen taking logs of timber down the Sarju river, but the population is fleeting and inconsiderable, has never been enumerated, and is not known. For the whole pargana then the figures are as follows:—

		Total area.	Population.	Population per square mile.
The 78 villages...	...	146,160	54,683	239
,, 1 grant	...	3,252	159	33
,, forest	...	15,971	Not known.	Not known.
		165,383	54,842	212

But as the forest will never be brought under cultivation, the forest area is to the settlement officer the same as barren land, and is excluded from all calculations about the relation of population to the cultivated and culturable areas. For purposes of assessment, the population per square mile is not 212 but 239.

There are no data for giving exact details of the number of the various castes, as the pargana has been newly constituted since the census tables were compiled. Approximately I estimate them as follows:—

Muhammadans ...	2,900
Brahmans ...	3,800
Ghatotris ...	1,400

Vashyas	...	...	...	...	...	800
Alirs	...	...	...	...	...	9,000
Baujáras	...	...	...	...	...	1,800
Pásis	...	...	...	...	...	3,600
Chémárs	...	...	...	...	...	6,300
Kurmís	...	...	...	...	...	1,800
Grarias	...	...	...	...	...	2,000
Lodhs	...	...	...	...	...	4,000
Lomias	...	...	...	...	...	2,000
Muráos	...	...	...	...	...	7,800
Náos	...	...	...	...	...	1,000
All other castes having less than 1,000 each						7,142
			Total			54,842

There has been a considerable immigration of Muráos and Lodhs since the reconquest of Oudh. There is only one proprietary caste throughout the whole pargana, the Chauhán Rajput family of the Bhúr taluqa. The old pargana of Bhúr was conterminous with the boundaries of the Bhúr taluqa. Proprietary rights in the pargana are thus distributed :—

Name of taluqdar.	No. of villages	Remarks.
Joint estate of the Ráni of Ráj Ganga Singh, Ráj Gubaidhan Singh, Ráj Guán Singh, and Ráj Dalipat Singh... Ráj Guán Singh ... Raj Lála Singh, a relative of the family ...	49 1 1	
Ráj Milláp Singh, ditto ditto ... Ráj Dalipat Singh ... ditto ditto ... Ráni Ráj Ganga Singh ditto ditto ... Mathura Dás Goshái	1 6 4 1	Rent-free for life.
Government ...	10	Rent-free for ever.
Total ...	73	

The eleven villages which do not now belong to this family did so ~~ever~~, the Goshái's village was given to him by a former taluqdar, and the ten villages now belonging to Government were appropriated at annexation as waste land: because they had become deserted by their inhabitants, and entirely fallen out of cultivation; they are called the Tilokpur taluqa from the name of the principal village.

In a description of this pargana, the Muráos from their number and prosperity claim special notice. Like almost all of the agricultural and artizan castes, the Muráos claim to have seven subdivisions, and these subdivisions are bound down by very strict rules regulating what they may and what they may not cultivate. The name of the subdivision that ranks first is, as in the case of many other castes, Knaujia. The other six tribes are Thakúria, Kachhwáha, Haridwára, Mánwa, Jaiswár, and Kori.

Muráos are enterprising and bold men, and are always ready to emigrate from their homes and settle in new lands, specially if they are offered easy tenures, and find soil suitable to their peculiar crop, " *Ubi bene est, patria est*," should be the Muráos motto. Muráos cultivate all the common cereals that are grown by other castes, and a Muráo's field may generally be known by the closeness of the furrows to each other, and the smallness of the clods into which the plough has broken up the soil. Of crops almost exclusively grown by this caste turmeric is the principal. This crop is grown only by the Thakuriás and Haridwáras, and since annexation there has been a considerable immigration of these men into the northern villages of Bhúr, who are bringing large areas of lands under turmeric cultivation.

The Kanaujias are the sub-caste that abound all over pargana Nighásan, and they have been up to the present time increasing in number by immigration every year. They are not allowed by the rules of their caste to grow turmeric; their peculiar crops are vegetables and poppy and tobacco; they also grow onions and garlic, in great quantities, and here all castes eat garlic, and all except Brahmins eat onions. Recently the district authorities have been directed to aid the Opium Department in stimulating the cultivation of the poppy, and within the last year the plant has spread very greatly all over this pargana. Besides turmeric, onions, garlic, tobacco, and poppy, the following articles are occasionally grown by the Muráos of this pargana :—

Coriander (dhania).	Marshmallows (khatmí).
Pepper (mirch).	Ginger (sonth).
Purslain (lunyá).	Endive (kánni).
Fenugreek (methi).	Anise (saunf).
Aniseed (ujwám).	

The fear of destruction by wild animals prevents Muráos from growing these plants in the *hár*, and they are all grown quite close to the village; whereas in England a farmer never will sow his most valuable crops, such as turnips and carrots, anywhere except at some distance from a village or town from fear of being robbed by them at night.

It speaks well for the morality of the peasantry that the market gardener can rear his valuable produce unprotected by wall or fence, and, surrounded by the dwellings of a dense population, without the slightest fear or risk of being robbed.

In the settlement report of the Bhúr pargana I have described Gánjar scenery, but when closing my description of pargana Nighásan, I cannot refrain from making a few remarks on the description of the people of Gánjar country recently written by the Extra Assistant Commissioner, Kálí Sahá. He states that the customs and manners, the dress, the food, and the language of the Gánjar people are all totally different from those of the people in the upper country,—in fact, he seems almost to consider the inhabitants of the Gánjar as a separate nation.

These statements are, I think, somewhat exaggerated and likely to mislead. There are some differences, but they seem to me to be only such as

are naturally attributable to the backwardness and remoteness of the country. There is no great highway of commerce through it or near it, and large forests and enormous rivers are formidable barriers to the progress of civilization. The usual characteristics of a rustic population are found in an exaggerated form. This is the principal point of difference between the Gánjar and the upper country.

The simplicity and ignorance of the people is certainly greater than in any other part of Oudh. I have been in villages where a European had never before been seen, where on several occasions the thekádárs came forward to offer me their nazars (presents) of three or four rupees, and showed great surprise when they were refused. In fact, once a lengthy explanation and apology on my part became necessary to remove from an old gentleman's mind the impression, that the refusal of the nazar was a direct insult, or at least a signal mark of the Hákím's displeasure.

There is no difference in the language, but the pronunciation is peculiar; the vowels are broadened and softened, and some of the inflections in the conjugation of the verb are different from anything I have heard before. These differences are sufficient to cause some difficulty in understanding the people. But there is great ignorance of the most ordinary Urdu or Persian words, which sometimes lead to puzzling and amusing errors. I recollect two villages, Girda Kalán and Girda Khurd. None of the inhabitants know the meaning of the distinguishing epithets. They had always called their villages Bará Girda and Chhota Girda, and now considered that two new names—*Kalán* and *Khurd*—had been bestowed on them by the Government. They were loth to give up the old names, yet hesitated to disobey a supposed order, so they had compromised the matter by naming their villages *Bará Girda Kalán* and *Chhota Girda Khurd*. An old instance of a new application of a familiar term, and also of the rapidity with which historical facts are forgotten, is the name given to pargana Palia by the inhabitants of the Oudh pargana bordering it. It is always known as the Angrezi Maurúsi, the hereditary dominion of the English.

In dress I have found no difference except in the case of one caste, the Banjáras, whose women wear petticoats and jackets made of different coloured patches of cloth, and having no sleeves for the arms, which are bare of clothes, but generally almost covered with silver ornaments. But Banjára women dress thus wherever they may be settled.

Customs and manners differ only so far as they are agricultural, and are modified by the peculiar circumstances under which husbandry is in thus country carried on.

In the matter of food there is some difference,—for instance rice, jundhri, and barley are almost the only grains eaten by the people, specially the first of the three; wheaten bread is an unheard of luxury, only the cheaper kinds of rice are eaten, and the better kinds are exported.

The differences in social customs, if they exist, are certainly not apparent to a European. But the remoteness and backwardness of the country is a constant theme of merriment to native visitors from the upper country and the contempt with which an inhabitant of Kheri pargana, or of any place south of the Ul, regards the people of the Gánjar, and their country

is most amusing to a European; the southerner looks on the people of the Gánjar as rustic boors, and on their country as an outlandish jungle, and parties and witnesses in court constantly apologize for their inability to speak intelligibly, or their ignorance of the simplest rule of procedure, by begging the presiding officer to remember that they are simple people living in the Gánjar.

The aversion with which the low river plains are regarded is most advantageous to the inhabitants, though they do not know it. But it keeps out population, and therefore keeps down competition for land. Immigrants from the upper country have to be tempted to settle by the most liberal offers. The nakshi tenure is probably more favourable to the cultivator than any other in India.

Consequently the people as yet are very well off, and it is gratifying to see their prosperity, and the independence that must accompany it, shared by low castes as well as by high. The evidences of it stare one in the face. Little children, with golden ear-rings and bracelets, meet me in every village, and the wives of even Chamárs and Pásis load themselves with silver ornaments. The same is the case in Khairigarh.

The independence and prosperity of the lower castes tends to weaken the feelings by which caste distinctions are supported. Brahmans, Chhatris, and Gosháts are not ashamed here to plough with their hands; whereas in Baiswára the high caste man is degraded by the touch of the plough. In the densely inhabited villages of Baiswára, and districts in the south of Oudh, the females of the lowest castes are not allowed to wear any jewellery whatever, and generally would be too poor to possess any.

The low castes keep great herds of swine, and pigs attain a size and fatness that would win them honourable mention even in Baker street. Dogs abound in Gánjar villages, testifying by their independent bearing and loud and bold barkings that they too share in the general prosperity. Banjáras specially have a fine large breed of dogs which they use for the chase of wild animals, principally boars, of the flesh of which this caste is immoderately fond. Garerias also keep dogs in great numbers for watching their flocks of sheep and goats.

Table showing the population of the pargana.

Nig. 1. Pargana. Nig. 2. Mahals. Nig. 3. Total area in British square miles.	HINDUS.				MUSALMAN.				TOTAL.	
	AGRICULTURE.		NON-AGRICULTURE.		AGRICULTURE.		NON-AGRICULTURE.			
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
14,423	Adults.	Children.	7,759	Chhatis.	6,587	Adults.	4,111	Adults.	578	Adults.
12,402	Adults.	Children.	2,399	Chhatis.	2,399	Adults.	2,076	Children.	319	Children.
6,519	Children.		4,111	Adults.	4,111	Adults.	2,076	Children.	492	Adults.
5,637	Adults.		2,076	Children.	2,076	Children.	318	Children.	318	Children.
103	Total cultivated area in British square mile.		2,076	Children.	2,076	Children.	263	Adults.	263	Adults.
263	Total area in British square miles.		17,214	Adults.	17,214	Adults.	19,454	Children.	19,454	Children.
73	Number of villages and grants.		19,454	Children.	19,454	Children.	31,658	Males.	31,658	Males.
1	Total area in British square miles.		28,207	Females.	28,207	Females.	61,204	Total.	61,204	Total.

NIGOHÁN SISSAINDI Pargana*—*Tahsil MOHANLALGANJ—District LUCKNOW.*—The pargana of Nigohán Sissaindi lies between latitude $26^{\circ}30'$ and $26^{\circ}50'$, and is crossed by 81° of longitude. It is one of the two parganas into which the tahsil of Mohanlalganj is divided. Its area is seventy-two square miles. In shape it is oblong, with a length of from twelve to thirteen miles, and an average breadth of five. The Mohanlalganj pargana lies on its north, and it is bounded on the south by the river Sai, which separates it from the district of Unao.

It is traversed by two roads—one running from Rae Bareli along the north side of the pargana through Mohanlalganj to Lucknow, and the other from Sissaindi, lying at its south-west corner to Mohanlalganj.

The pargana is finely wooded to the south and round the town of Nigohán, but to the north-west it is bare, and crossed by large barren plains. The country along the Sai is light and sandy, and also along the banks of the Bánk stream, which crosses the pargana obliquely from the north, and joins the Sai at a point to the south of Nigohán. This sandy land amounts to twenty per cent. of the cultivation, and very much affects the fertility of the pargana. Except round the large villages, and in the south-west of the pargana, the cultivation is not so high as in the other parganas of the district.

The Sai is the only river, and is little fitted for irrigation, which is carried on chiefly from small jhils and wells. The only large jhils are at Sissaindi—where the water is almost unfailing—and Jabrauli. The cultivation round the former village is specially fine. Water throughout the pargana can be met with at a distance of thirteen feet from the surface, and well-irrigation is more than ordinarily common, amounting to thirty-seven per cent. of the whole extent irrigated.

The old pargana consisted of sixty-four villages, but by demarcation they have been reduced to fifty-seven, averaging an area of 805 acres each.

The population is in density 517 to the square mile, and Musalmans amount to only 4·6 per cent. of the whole. In this it stands lowest of any of the parganas in the district.

The agricultural element is fifty-two per cent. This is also below the average, and is perhaps due to the presence of Brahmans, who are more than usually numerous in this pargana.

Of the total area fifty-seven per cent. is cultivated, and the population falls on this at the rate of 1,005 per square mile. The culturable is high, amounting to 34·19 of the whole, but 9,890 or forty-three per cent. of this is under groves. What is left is situated towards the north of the pargana, and being largely mixed with úsar, will not readily be broken up. Probably all that is worth much has been taken in hand.

With the percentage of agriculturists somewhat less than in other parganas their average holdings are large; they amount to from three and a half to five acres. The rents are very equitable, and, as might be expected

*By Mr. H. H. Bufta, Assistant Commissioner.

from the nature of the pargana, low. They vary from Rs. 4 to 5 per acre except for a few Murúos, who pay Rs. 8-14 per acre.

The summary revenue was	...	...	Rs.	37,330
The revised demand is	...	...	"	48,950

The revenue falls at a rate of Rs. 2-0-0 on the cultivated, Re. 1-5-0 on the cultivated and culturable, and Re. 1-1-0 throughout.

It falls lower than any other pargana in the district.

The only two towns, with a population of more than 2,000, are the old pargana centres of Nigohán and Sissaindi. Those two towns are separated from each other by a distance of some ten miles, and lie at the east and west ends of the pargana. The former contains 2,306 and the latter 3,104. Beside these there are seven other towns, with a population of over 1,000. They are Bhadéwán, Bhasanda, Bhandi, Jabrauli, Dayálpur, Diburia, Sherpur Láwal.

Schools are established at Nigohán and Sissaindi, at Jabrauli, Diburia, and Láwal. Its chief bazars are held at Nigohán, Sissaindi, and Dayálpur. The former, situated on the road to Rae Bareli, is the most important; its annual sales are said to amount to Rs. 17,000.

For police arrangements the pargana lies within the jurisdiction of the station fixed at the Mohanlanganj tahsil.

The two towns of Nigohán and Sissaindi are of importance as being the old headquarters of the two clans of Janwárs and Gautams, who colonized—the former forty-two and the latter twenty-two villages. It seems that the latter were much the earliest comers, for their traditions connect them with the Bais of Baiswára and the kingdom of Kanauj. The former came with or subsequently to the Janwárs of Mau and Khujauli, at perhaps the end of the sixteenth century, and, it is said, drove out a tribe of Bhars, whose stronghold was on the Kakoha *dih* on the village of Siris. The two settlements combined form the modern pargana of Nigohán Sissaindi.

Both were included in the Baiswára jurisdiction, and the Bais of the Naistha house claimed to be lords of the soil. Even at as late a date as 1231 fasli, one of the houses transferred the lordship of the pargana of Sissaindi to Rája Káshi Parshád, of whose estate it forms the chief part, while Thákur Bhagwán Bakhsh, Bais of Kusmaura, successfully occupied and still holds five villages in Nigohán.

But in the Nigohán pargana, Gautams, inheriting from the Janwárs, and the Janwárs of Jabrauli kept the rest, though in the end the latter were dispossessed by the Khattri bankers of Mauránwán, who farmed their villages.

Both the towns that formed the headquarters of these parganas are very old. Sissaindi was founded by Shiu Singh, one of the Gautam leaders. But to Nigohán some mythic history is attached. It is said to have been founded by Rája Náhuk, of the Chandrabansi line of kings. And near the village to the south is a large tank, in which the legend says

that the rāja, transformed into a snake for cursing a Brahman, was condemned to live. Here at length the Pándu brothers in their wanderings after their battle with the Kurus came; and to each as he reached the edge of the tank to draw water were five questions, touching the vanity of human wishes, and the advantage of abstraction from the world, put by the serpent. Four out of the five brothers failed to find answers, and were drawn under the water, but the riddle was solved by the fifth. The spell was thus loosened, the rāja's deliverer had come; the Pándu placed his ring round the serpent's body and he was restored to his human shape. The rāja then performed a great sacrifice, and to this day the cultivators, digging small wells in the dry season in the centre of the tank come across burnt barley and rice and betel nut. Probably the root of the word Nigohán, Nág, exists in this legend, which points to some former Nág worship, and not in the name of Náhuk.

It seems not unlikely that the settlement of Janwárs in Nigohán was subsequent to the time of Akbar, for in the *A'in-i-Akbari* no such pargana is mentioned.

The tenure is largely taluqdari. The total number of demarcated villages is only fifty-seven, and of these thirty-six belong to taluqdars. They are divided between three taluqdars—Rája Chandra Shekhar of Sissaindi, Thákur Bhagwán Bakhsh of Kusinaura, and Lála Kanhaiya Lál of Jabrauli; but the latter taluqdar belongs more properly to Mauránwán in Unaо. The remaining villages are pretty equally divided amongst the Hindu caste, but Brahmans and Chhattis predominate. The following account is from the settlement report. Rája Kashi Parshad has since died, and has been succeeded by his adopted son, Chander Shhekár.

Rája Kashi Parshád of Nigohán is one of the six loyal taluqdars who, for their adherence, and the assistance they gave to the British Government during the mutinies, were conspicuously rewarded by grants of villages, and a remission of ten per cent. on their revenues.

The rise of this family is recent, and dates from the marriage of the present taluqdar into the family of Páthak Amirt Lál, the chakladar. The Rája's grandfather was Lál Man, a Tewári Damán, Brahman of Misr Khera and of one of the most honoured Brahman houses, who only give their daughters in marriage to the Awasthi Parbhákar the Bújpe of Híra, and the Pánde of Khor, Brahman tribes. Lál Man was a banker of his native town, and rose to be chakladar of Baiswára in 1240 or 1442 fasli (1833 A.D.). In the latter year he was imprisoned as a defaulter, but was released on the security of Páthak Mohan Lal, son of Amirt Lál, who gave him, moreover, Rs. 10,000, and arranged for the marriage of his grandson, Káshi Parshád, with one of his the Páthak's daughters.

Káshi Parshád is now a great man. He has built himself a fine house at Sissaindi, and a handsome temple and ganj in the village of Mau, on the road from Lucknow to Rae Bareli, which he has called Mohanlalganj after his father-in-law, and which now has become the headquarters of the tahsil,

and gives its name to both the pargana and tahsil. He holds a large ilâqa consisting of the whole of—

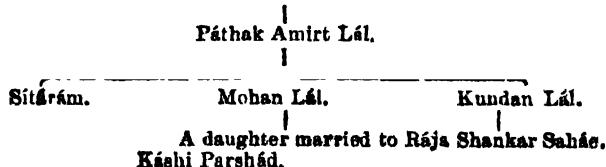
- (1) The Sissaindi pargana, with the exception of one village.
- (2) Of Mau and Dewa, and the estate of Karora in Mohanlal ganj, eleven villages in all.
- (3) Of Barauna, &c., twelve villages in pargana Bijnaur.
- (4) Of Dadlaha, &c.; twenty-five in the district of Unaо.

Fifty-eight villages in all, assessed at Rs. 54,989.

The Dadlaha estates he received for his services during the mutiny. The Barauna estates he acquired by sale. Karora he got by a mortgage transfer in 1238 fasli (1831 A.D.), the genuine nature of which transaction however is strenuously denied by the old zamindars. Mau and Dewa were only held on farm. But the Sissaindi estate was acquired through Páthak Amirt Lál. The proprietary of this pargana is said to have vested on the chief of the Bais family of Kurar Sidauli, and it was one of the nine parganas that fell to the Naistha house on the partition of the Baiswára principality. In 1231 fasli (1824 A.D.), on the occasion of the investiture of Shankar Saháe, grandson of Amirt Lál, with the Brahmanical cord, he induced the Ráni Basant Kunwar, the widow of Rája Dirgpúl Singh, to confer the pargana on him in shankalp.

Páthak Amirt Lál had three sons :—(1) Kundan Lál, whose son was Shankar Saháe, whose cord-investment occasioned the gift. The wife of Shankar Saháe still holds her share in the estate, though subordinate to the taluqdar. (2) Sítárám, whose share Rája Káshi Parshád bought up when he defaulted. (3) And Mohan Lál, father-in-law of Rája Káshi Parshád. These three all died previous to 1248 fasli (1841 A.D.); and from 1243 fasli to 1259 fasli (1836 to 1852 A.D.), the estate was held either by the widow of Shankar Saháe or Mohan Lál. This is the pedigree :—

Bakhshí Rám.



The history of Taluqdar Thákur Bhagwán Bakhsh, of Kusmaura, lies in the Rae Bareli district, and he only possesses in this pargana of Nigohán the small estate of Kusmaura consisting of five villages, which he inherited from his adoptive mother, the widow of Jawáhir Singh, Bais.

The Bais's title is however questionable; there are no records of his holding at all till 31 fasli (1847 A.D.). But it seems that Nigohán was one of the nine parganas of the Baiswára principality that are said to have fallen to the Naistha house on the division of Rája Tilok Chand's kingdom.

The Bais, however, had no real zamindari here, and the real owners of the soil were Gautams and Janwárs, who were regarded and treated as the zamindars on the annexation of the province. But the widow of Jawáhir Singh, the Thakurán Guláb Kunwar, was settled with to their exclusion on its re-occupation in 1858 A.D., and has been succeeded by her adopted son, the present taluqdar, a member of another branch of the family. His estate in this pargana is assessed at Rs. 5,300.

Taluqa of Jabrauli.—The history of Lála Kanhaiya Lál, of Jabrauli, better known as the taluqdar of Mauránwán, lies more properly in the Unaо district.

NIGOHÁN—Pargana NIGOHÁN SISSAINDI—Tahsil MOHANLALGANJ—District LUCKNOW.—Nigohán, on the Lucknow and Rae Bareli road at the 23rd milestone from Lucknow, lies a little off the road to the right, and is beautifully surrounded by woods. It was under the native rule, the administrative centre of the pargana known as Nigohán, and was included in the Baiswára division of the province. The name of the town is said to have been derived from Rája Náhuk of the Súrajbansi line of Ajodhya, but the tradition is mixed up with the mythology of a snake whose body the rája, it is said, was condemned to assume, and which dwelt in a tank to the south of the village. A yearly festival is held to the memory of this snake, and the origin of the name (Nigohán) probably lies in this. It is said to have been one of the centres of Bhnr rule, and the Bhars were driven out by Janwárs, who migrated here from Ikauna in the Bahraich district. A generation or two after him saw his line ending in a daughter who had been married to Lúka Singh, Gautam of Kunta Naraicha, royal dynasty, and Nigohan, with a few villages, fell to him, and it has ever since remained in his family. It is probably that the Janwárs did not arrive in this part of the country till some time towards the end of the 16th century. They are nearly connected with the Janwárs of Mau, who, it is said, were admitted by the Shekhs of Rahmatnagar, of the same family as the Salempur Chaudhris, the owners and occupiers of a great part of the adjoining pargana of Mohanlalganj during the reign of Akbar. It was during the reign of this emperor that a pargana was made out of two tappas, 22 Gautam and 24 Janwár, villages, with Nigohán as its centre. As its history will show the population is very largely Hindu. It was an unimportant division of a revenue circle of the Baiswára division, and was ruled from Haidargarh maintaining here only a talsildar and qánúngo. The population is 2,306 inhabiting 509 houses, and the Brahman element in this is very strong. Their principal means of subsistence are the numerous large groves which surround the village and which have always been held rent-free. The few remaining inhabitants that are not agricultural follow the ordinary village trades. There is a Government vernacular school here, and the sales in the bazar amount to 17,500.

In the centre of the village is a small shrine on which offerings are made on Sundays and Mondays to the eponymous hero of the place, Bábá Náhuk, and the Gautams light in his house a daily taper. And in the month of Kátik there is the annual snake festival at the Abhíniwára tank, the tank where the snake was thrown off (Abhíniwára). On the bank of

this jhil is a picturesque grove of old trees in which is a small brick enclosure dedicated to Mahádeo, to whom offerings are made at this festival, and amongst other observances milk is poured into a small hole in the ground probably to the special honour of the snake. Near the grove is a small hamlet of Ahírs.

NIHÁLGARH CHAK JANGLA—*Pargana JAGDÍSPUR—Tahsil MUSÁFIR-KHANA—District SULTANPUR.*—This village stands 36 miles west of the Sadr Sultanpur on both sides of the Lucknow-Sultanpur road. The village Sáthán lies six miles north of this. It was founded 150 years ago by Rája Nihál Khan, the ancestor of the husband of Ráni Sádha Bíbí, taluqdar of Mahona in this district, on the land of the village Chak jangla whence the village derived its name. The mud-built castle, built by Rája Nihál Khan, was occupied by the tahsildar who resided here up to annexation, but it has been razed since. This village has a police station, and there is also a Government school. There are 562 mud-built houses, and only one brick-built belonging to Bálmukand, a banker of the Agarwála Banián caste, who has acquired the zamindari right in some villages by mortgage and sale deeds. By the census of 1869, the population amounts to 2,593; of these there are 1,292 males and 1,301 females. There are three small brick-built Hindu temples. The bazar of this town contains some shops of Thatheras (braziers) besides those of the ordinary dealers in articles of food and clothing.

NIMKHÁR OR NÍMSÁR*—*Pargana MISRIKH—Tahsil MISRIKH—District SITAPUR.*—This town is 20 miles from Sitapur, and lies on the left bank of the Gumti at the junction of the Khairabad and Sitapur roads in latitude $27^{\circ}26'$ north, longitude $80^{\circ}35'$ east. A third road connects it with Hardoi, and there is good water communication afforded by the Gumti, which flows down through Lucknow, Sultanpur, and Jaunpur, to the Ganges. It is unbridged here. The town is famous for its sacred tanks, and the traditions connected with them, to treat of which would be out of place here. Suffice it to say that its origin is buried in remote antiquity, and no trace remains of the original founders, who they were or whence they came. The name is derived either from "nawa sranga," the forest of holiness, or from nímas, which bears locally the meaning of the holder of the discus: because it is said that Brahma flung a discus into the air bidding people to deem holy the place where it fell. It is a poor place with but 2,307 inhabitants, who are mostly Brahmins and their dependents. A bazar is held on Tuesdays and Fridays, the annual sales being but Rs. 18,540 in value.

The tanks and temples are numerous; of the former those called the Panch Parág (containing the water of five holy places), the Chakr Tírath, wherein thousands of people attend to bathe on Sombári Amáwashyás, the Godáori, the Káshi, the Gangotri, the Gumti, &c., are very famous. The temple of Lálita Debi has widespread celebrity. There is but one mosque. There are the pakka remains, bricks, and blocks of limestone, of the old Government fort, the residence of an ámil under the native régime.

Here commences the pilgrimage or paikarma described in the notice of Misrikh, where it is brought to a conclusion. The climate of Nîmkhâr is peculiarly salubrious. Cholera has never been known to appear in it. The camping ground is good, and water is abundant. There are several masonry and 610 mud built houses. The following is from Colonel Sleeman :—

" This place is held sacred from a tradition that Ram after his expedition against Ceylon came here to bathe in a small tank near our present camp, in order to wash away the sin of having killed a Brahmin in the person of Rawun, the monster king of that island, who had taken away his wife (Seeta). Till he had done so, he could not venture to revisit his capital (Ajoodbeen).

" There are many legends regarding the origin of the sanctity of this and the many other places around, which pilgrims must visit to complete the pykurma or holy circuit. The most popular seems to be this. Twenty-eight thousand sages were deputed, with the god Indur at their head, on a mission to present an address to Brimha, as he reposed upon the mountain Kylas, praying that he would vouchsafe to point out to them the place in Hindooostan most worthy to be consecrated to religious worship. He took a discus from the top-knot on his head, and whirling it in the air directed it to proceed in search. After much search it rested at a place near the river Gomtee, which it deemed to be most fitted for the purification of one's faith, and which thenceforth took the name of Neem Sarung—a place of devotion. The twenty-eight thousand sages followed, and were accompanied by Brimha himself, attended by the *devtas* or subordinate gods.

" He then summoned to the place no less than three crores and a half or thirty millions and a half of teeruts or angels, who preside each over his special place of religious worship. All settled down at places within ten miles of the central point (Neem Sarung); but their departure does not seem to have impaired the sanctity of the places whence they came. The angels or spirits, who presided over them sent out these offshoots to preside at Neemsar and the consecrated places around it, as trees send off their grafts without impairing their own powers and virtues."*

NIR*—*Pargana GOPAMAU—Tahsil HARDOI—District HARDOI.*—(Population 2,481, chiefly Chamârs.) A rich agricultural village, six miles south-east from Hardoi. It was founded by Ni Singh, a Chamar-Gaur in the service of the Hindu kings of Kannauj, who drove the Thatheras out of their stronghold at Besghra, and utterly destroyed it. A ruined mound of brick remains still marks its site.

OEL—Pargana KHERI—Tahsil LAKHIMPUR—District KHERI.—This large village is situated on the road from Lakhimpur to Sitapur, eight miles west of the former. It lies on a plain of fine clay soil, beautifully cultivated and studded with trees, intermixed with numerous clusters of graceful bamboos. The two villages, Oel and Dhakua, adjoin each other and form a large town, but the dwelling-houses have a wretched appearance, consisting of ruinous mud walls and thatched roofs. There is a handsome

* "Sleeman's Tour through Oudh," Vol. II, pages 4-5.

† By Mr. A. H. Hartington, C.S., Assistant Commissioner.

temple dedicated to Mahádeo in the centre of the town, and the houses are close upon the ditch of the fort, which has its bamboo fence inside the ditch and mud parapets. This temple was built by Bakht Singh, grandfather of Rája Anrudh Singh, the headquarters of whose estate Oel is. There are two other temples, one of which was built by Rám Dín, náib of the said rája. There are four sugar manufactories, but no market.

Population, 3,003—

Hindus	...	...	2,648	Muhammadans	...	...	360
Male	...	...	1,387	Male	...	...	182
Female	...	...	1,256	Female	...	...	178

PACHHIMRÁTH Pargana*—Tahsil BIKAPUR—District FYZABAD.—It is said that an influential Bhar chief, of the name of Ráthor, founded the village of Ráth, now known as Ráhet, to which he gave his own name. Here he had his residence, and made his revenue collections. He is also traditionally believed to have founded another village to the eastward in the direction of Chirán Chupra, to which he gave the same name and used in the same way. From that day the one village was known as Pachhim (the western) Ráth, the other Púrab (the eastern) Ráth. This is the qánúngo's account. The more likely tradition as to the name is that mentioned in the account of pargana Haweli Oudh, and which I obtained from Maháraja Mán Singh—viz., that at a former period the territory between the rivers Gogra and Gumti was known as Pachhimráth and Púrabráth. From the village of Pachhimráth or Ráhet the pargana takes its name.

More than 200 years ago one Bhagan Ráe, Bais, whose family history will be detailed further on, came from Baiswára, and founded the bazar still known as Rámpur Bhagan. A Government fort was also there built, and the Government revenue was thereafter collected there.

No.	Name.	*	No. of townships.
1	Ráhet	...	84
2	Báru	...	72
3	Mohdoná	...	56
4	Malahtu	...	70
5	Ankári	...	62
6	Mawál	...	64
7	Kút-sarón	...	100
8	Bhadauli	...	74
9	Parswi	...	92
10	Pendái	...	90
11	Ahran	...	82
Total		...	856

have, for the same reason, been

Mangalsi.
Haweli Oudh.
Majhaura.

Jagdispur.
Sultanpur.

This tahsil contained the four zila subdivisions of Kúl Sarón, Achhora, Asthána, and Bhadaula. There was also formerly the usual tappa distribution, and the names of these subdivisions are marginally indicated, but they have long been set aside.

The pargana during native rule consisted of 856 townships, of which 50 were offshoots (*dákhilis*). Under the operations of the demarcation department these villages were reduced to 467 in number. Of these 104 villages have since been transferred to parganas Amssai and Mangalsi, to give convenient jurisdictions, while 52 other villages added from the jurisdictions marginally noted, so that pargana Pachhimráth, as now constituted, contains 415 townships.

This pargana is bounded on the east by Majhaura, on the west by Rudauli of Bara Banki, on the north by Haweli Oudh, and on the south by Sultanpur Baraunsa, of the Sultanpur district. The pargana is intersected by two unnavigable rivulets, the Madha and the Bisoi. The former stream takes its rise in the village of Basorhi in the Bara Banki district. The latter has its source in the Anjar jhil in pargana Sultanpur of the district of that name. After passing through Pachhimrath these streams unite in the neighbourhood of the town of Majhaura, and from that point the river is known as the Tons, on which stands the station of Azamgarh; the stream is rendered memorable by traditionary associations with Rám Chandra.

There are remains of the former Bhar population in about 32 villages of this jurisdiction, the chief of these being those which are marginally mentioned

Intgáon.

Mehdona.

Khiáran.

Ráhet.

Sárdi and Gandor.

The following details embrace such meagre particulars as have been ascertained regarding the former landed proprietors of the jurisdiction—

Chauháns of Ahran.—The family traditions set forth that one Rác Bhán Ráe of this clan, the ancestor of Tahdil Singh and Amar Singh, the present representatives of the family, came with his followers from Mainpuri to bathe at Ajodhya, some 400 years ago, and ended in replacing the Bhars and assuming possession of 565 villages, of which however 125 only were of this pargana, the rest being of Isauli, Sultanpur, and Khan-dánsa. Rác Bhán Ráe was succeeded by his two sons, Jáló Rúe and Dunia Ráe, who divided the property equally between them. The estate of the former of these brothers was swallowed up by the Bhalc Sultán tribe, a century and a half ago. The portion of the estate (62 king's mauzas) which pertains to this pargana, and which belonged to the other brother, remained in the proprietary possession of his descendants till annexation; they have since lost the Intgáon estate under settlement decree. The offspring of Ráe Bhán Ráe are still found inhabiting 16 villages, and the revenue they pay under the revised assessment amounts to Rs. 19,721.

The Bais of Malahtu.—The family traditions have it that some 200 years ago, one Jamuni Bhán Singh, of this clan, the ancestor of Kynial and Bhabút, the present representatives of the family, came from Mungi Pátan, in the province of Málwa (the locality whence the Bais of Baiswára also trace their advent), and overthrew and dispossessed the Bhars, and increased his estate till it contained 84 villages, including the Kuráwan and Pára Malahtu properties of 42 villages in this pargana, and the Joharámpur property of 42 villages in pargana Sultanpur. The 42 Pachhimrath villages are now included in 10 demarcated villages, and to these the descendants of Jamuni Bhán have subproprietary claims; they are residents of five of them.

The Bais of Sohwal and Burú.—Jagat Ráe, of this clan, the ancestor of Subhán Singh, Autar Singh, and others, now living, came from Baiswára some 400 years ago, and aided in the suppression of the Bhars. He had

two sons, Rudr Sáh and Mehndi Sáh. The former established the Burú estate of 27 villages, the latter the Mehdona estate of a similar number of villages. These properties are now included in the estate of Maháraja Sir Mán Singh, and in six of these villages only have the Bais anything resembling a subproprietary position, in some of the others they still cultivate the soil.

The Bais of Uchhpáli.—About 300 or 400 years ago, Newád Sáh, of this tribe, the ancestor of Isái Singh and others, still living, came from Baiswára, and succeeded the Bhars in the management of this estate, which he then increased to 20 mauzas (villages). Newád Sáh in his lifetime made over eight of these villages to his priest, a Tiwári Brahman. The offspring of Newád Sáh are still in subordinate possession of the remaining 12 villages.

The Bais of Rámpur, Bhagan—Tikri, &c. Moti Ráe, and Chhote Ráe, two brothers of this tribe, the ancestors of Jaskaran Singh, Binda Singh, Saromán Singh, &c., who are still living, came from Baiswára with a farman for 104 villages, and the office of chandhri, from Jahángír Shah, and fought the Bhars, replacing them in the possession of mauza Nitwári, Chhattarpur, and 51 other villages of tappa Parsúni, and 52 villages of tappa Pindú, including Rámpur Bhagan. The office of Chaudhri of tappa Rahet was also held by the family in the person of the direct ancestor of Jaskaran Singh, but this office they had lost long before annexation.

This family still holds most of the ancestral property in direct engagement with the State, and it is now represented by 41½ demarcated villages. Five other villages had, however, passed into taluqas before annexation.

The Bais of Gandor.—One Chhatai Singh, of this tribe, the ancestor of Duma Singh and Daljit Singh, now living, came from Baiswára 300 years ago, and took service with some Bhar chief. Having afterwards invited his master to partake of his hospitality, he put him to death, and took possession of his estate. Chhatai Singh had three sons, Chandi Ráe who succeeded to Gandor, and whose descendants in the present generation still hold the parent village in their proprietary possession. They have been named above. Kalián Ráe, who founded Kalián Bahadarsa, pargana Haweli Oudh, and Barsingh Ráe, who founded mauza Barsingh ~~in the same~~ pargana.

From the above details it will be seen that there are no less than five families of Bais alleging a separate and distinct advent and origin in this pargana. There are four similar families in the neighbouring pargana of Mangalsi, and one in Haweli Oudh. I request attention to my note on the Bais of Mangalsi, for the observations there recorded apply equally here. All these Bais are looked down upon and disowned by the Tilok-chandi Bais, and I have no doubt that their ancestors were persons of low origin, who have been admitted within the last few centuries only to a place amongst the Rajput tribes.

Two taluqas have their centres in this pargana, Khajuráhat and Mehdona. Of these I now proceed to give some details.

The Bachgotis of Khajuráhat.—Bábú Abhai Datt Singh, the present owner of this taluqa, is the younger brother of Bábú Jai Datt Singh of Bhiti; both being offshoots of the Kurwár rāj. An account of the elder of these brothers is given in the Majhaura history, but some further particulars of the family have since been obtained, and these may as well be given here.

After the overthrow of Shujá-ud-daula at the battle of Buxar, more than 80 years ago, he is known for a time to have abandoned the neighbourhood of Fyzabad, and to have spent some months in the direction of Rohilkhand. Advantage was taken of his absence by, amongst others, Duniápat, the then taluqdar of Kurwár, to increase his possessions by annexing thereto Khajuráhat and numerous other estates of parganas Pachhinnáth and Haweli Oudh, but, on the return of the Nawab, the Bábú was again deprived of all these new acquisitions. After the death of Shujá-ud-daula, and in the days when his widow, the Bahú Begam, held this part of the country as jigir, Bábú Bariár Singh, a younger brother of Duniápat, again succeeded in acquiring a property in these parganas, which paid an annual demand of Rs. 80,000 to the State, and of this estate he retained possession till 1232 fasli. In the following year, owing to the Bábú's default, the then Názim Valáyat Ali deprived him of his entire property. In 1234 fasli, the názim returned to the Bábú the Khajuráhat portion of the property, consisting of 26 villages, held on an annual rent of Rs. 6,000, but of which sum Rs. 4,700 was remitted on account of the taluqdar's nánkár. The rest of the estate was settled village by village with the zamindars, with whom the názim entered into direct engagement. This state of things ran on till 1243 fasli, when the then Názim, Marza Abdulla Beg, made the Bhiti and Khajuráhat properties, consisting of the entire estate that Bábú Bariár Singh and his predecessor had accumulated, over to the chief of the rival clan of the neighbourhood, Bábú Harpál Singh Garagbansi, the ancestor of the taluqdar of Khaprádi. Bábú Bariár Singh then fled to the British territories where he soon afterwards died.

In 1245 fasli, Rája Darshan Singh became názmán, and during his rule the sons of Bariár Singh, Bábús Jai Datt Singh and Abhai Datt Singh, were restored to the Bhiti and Khajuráhat estates, which moreover were considerably added to. The two brothers divided the family property in 1259 fasli, the elder receiving the Bhiti estate, estimated at one and a half share, and the younger Khajuráhat, of one share. The former of these now consists of 81 villages paying Rs 37,850-10-0 per annum to the State, the latter of 54½ villages paying Rs. 21,472. These brothers are highly respected, and I look upon them as amongst the best of our smaller taluqdars.

The Sangaldípi Brahmins of Mehdona.—According to the family records, Sadásukh Páthak was a Sangaldípi Brahman of note in Bhojpur, who held the office of chaudhri. In the general confusion that followed the overthrow of Shujá-ud-daula by the English in that quarter, Gopálrám, the son of Sadásukh Páthak, left his home, and finally settled in the village of Nandnagar Chori, pargana Amorha, zillah Basti, about the

end of the last century. Purandar Rám Páthak, son of Gopálrám, subsequently crossed the river, and married into the family of Sadhai Rám, Misr, zamindar of Palia, in the Fyzabad district, which latter village he thenceforth made his home. Purandar Rám had five sons, whose names are marginally detailed.

Bakhtáwar Singh.
Shuidín Singh.
Inchha Singh.
Darshan Singh.
Debi Parshád Singh.

The eldest of these commenced life as a trooper in the old Bengal Regular Cavalry. Whilst Bakhtáwar Singh was serving in this capacity at Lucknow, his fine figure and manly bearing attracted the notice of Nawab Saádat Ali Khan, who having obtained his discharge, appointed him a jamadar of cavalry, and shortly afterwards made him a risáldár.

After the death of Saídat Ali, Bakhtáwar Singh secured the favour of Gházi-ud-dín Haidar, the first king of Oudh, which led to his further advancement, and to the acquisition of the life-title of rája. This title was subsequently granted in perpetuity by Muhammad Ali Shah, when he also turned the Mehdona property into a ráj, under the following farmán, under date the 13th Rabi-us-sáni, 1253 Hijri.

"Whereas the services, intelligence, and devotion of Rája Bakhtáwar Singh are well known to and appreciated by me, I therefore confer upon him the proprietary title of the Mehdona estate, to be known hereafter as a ráj, of which I constitute and appoint him the rája in perpetuity. All rights and interests pertaining thereto—such as sér, sáyar jágír, nánkár, abkári, transit dues, &c., as well as a revenue assignment of 42 mauzas, and some smaller holdings, are also gifted to him for ever. He is, moreover, considered the premier rája of Oudh, and all the other rájas are to recognize him as such. All Government dues and revenue from the villages alluded to are released for ever, and no other is to consider himself entitled to share these bounties with the rája.

"The detail of the grant is as follows :—

- " 1. Cash nánkár, Rs. 74,616-8-9.
- " 2. Mu'fi and jágír lands, 41 villages, and some smaller holdings.
- " 3. Sir, 10 per cent (? of the estate) to be revenue-free.
- " 4. Sáyar, including the bazar dues of Sháhganj, Darshannagar, and Ráeganj, and all transit duties on the estate.
- " 5. Abwáb faujdári, including all fines levied.
- " 6. Abwáb díwáni, including periodical tribute, occasional offerings, and fees on marriages and births.

"Bakhtáwar Singh then summoned his younger brother Darshan Singh to Court, and the latter soon received the command of a regiment. This was followed in 1822-23 by the appointment of Darshan Singh to the chakla of Salon and Baiswára, and in 1827 to the nizámat of Sultanpur, including Fyzabad, &c. Shortly after this Darshan Singh obtained the title of Rája Bahádur for his services to the State, in apprehending and sending in to Lucknow Shuidín Singh, Bahrela, Taluqdár of Súrajpur, district Bara Banki, a notorious disturber of the public peace and revenue defaulter of those days. In 1842 A.D., Rája Darshan Singh obtained the nizámat of Gonda Bahráich, which he had previously held for a short time in 1836, and he then seriously embroiled himself with the Naipál.

authorities in the following year, by pursuing the present Mahárája of Balrámpur, Sir Digbijai Singh, whom he accused of being a revenue defaulter into that territory. The circumstances connected with this aggression of territory are fully detailed by Sleeman at page 59, Vol. I., of his Journal. The pressure at that time put upon the king of Oudh by Lord Ellenborough, led to the dismissal from office and imprisonment of Rája Darshan Singh, and to the resumption in direct management of the Mehdona estate, which the brothers had already created. But all these punishments were merely nominal, for in a very few months Rája Darshan Singh was released from confinement, retiring for a time to the British territories, while the elder brother, Rája Bakhtáwar Singh, was allowed to resume the management of the Mehdona estate; and this was almost immediately followed by Rája Darshan Singh being again summoned to court, when without having performed any new service to the State, he had the further title of Saltanat-Bahádúr conferred upon him. But the raja did not long

Rája Rámádhín Singh,
Rája Raghubardayál Singh,
and Mahá Ája Mán Singh,
(originally named Hanoo-
má Singh.)

survive to enjoy these new honours, for within a few weeks he was seized with an illness from which he never recovered, and it was with difficulty that he was conveyed to the enchanted precincts of holy Ajodhya where he speedily breathed his last, leaving three sons whose names are marginally indicated.

"In 1845 A.D., Mán Singh, the youngest of these sons, was appointed nazim of Daryabad-Rudauli, at the early age of 24, and to this charge the Sultanpur nizámat was also afterwards added. Mán Singh soon gained his spurs by an expedition against the then owner of the Súrajpur estate (for overthrowing whose predecessor, Shindin Singh, his father, had also obtained honours, in October, 1830), in the course of which that tuluqdar's fort was surrounded and assaulted, and its owner, Singhji Singh, captured and sent to Lucknow (see *Sleeman's Journal*, page 256, Vol II.). For this service Mán Sing obtained the title of Rája-Bahádúr. In 1847 A. D., Mán Singh was ordered to proceed against the stronghold of the Gargbansi chief, Harpál Singh. The details of that affair are also to be found in *Sleeman's Journal*, Vol. I, page 144. There are two sides to the story. The one is that Harpál finding his fort surrounded, and resistance hopeless, surrendered at discretion and unwittingly lost his life. The other is that he was betrayed under promises of safety into a conference, and was beheaded in cold blood. One thing is certain, that the transaction was looked on in different lights at Fyzabad and at Lucknow. The local tradition of what occurred is not favourable to the chief actor in the tragedy, while the service he had performed was thought so important at the capital, that Qáemjang (stedback in fight) was added to the existing distinctions of the young raja. As an impartial historian, I am bound to add that I have yet to learn that any fight at all took place, when Harpál Singh, who was at the time in wretched health, met his death. In 1855, Rája Mán Singh obtained the further honourary titles of Saltanat-Bahádúr for apprehending and sending to Lucknow, where he was at once put to death, the notorious proclaimed offender Jagannáth chaprási, whose proceedings occupy no inconsiderable space in *Sleeman's Journal*.

" Almost simultaneously with the last recorded event, Rája Bakhtáwar Singh died at Lucknow. He left a widowed daughter but no son, and on the evidence of Sleeman, who had good opportunities of knowing (and who wrote in February, 1850, while Bakhtáwar Singh still lived), he had previously nominated as his sole heir Rája Mán Singh, the youngest of the three sons of Darshan Singh. The following is a free translation of Rája Bakhtáwar Singh's last Will and Testament, now in the possession of the family of the Mahárája :—' It is known to one and all that by my own unaided exertions I obtained the favour of my sovereign who conferred on me the title of rája, the proprietary functions of which rank I have to this time exercised in the Mehdoná estate, which was also created by the royal order into a ráj; and moreover other properties were also purchased or acquired by mortgage by me, which are held in the name and under the management of my brother, Rája Darshan Singh, Inchha Singh, and Debi-parshad; and also in the names of my nephews. It had recently happened that in my old age I had been imprisoned for arrears of revenue, and although my brother Inchha Singh and others of my family still lived, it fell to the lot of Mán Singh alone to assist me as a son, and by the payment of dues of rupees to release me from my difficulties. Whereas the recollection of a man is only kept alive by the presence of offspring, and whereas I have not been blessed with a son, therefore be it known that while still in the full exercise of my senses, I have voluntarily adopted Rája Mán Singh as my own son and representative, and have made over to him, with the sanction of the Government, my entire property howsoever acquired and wheresoever situated, and whether till lately held in my own name and management or in the name and management of other members of the family. All my possessions have now been transferred by me to Rája Mán Singh, and his name has been substituted for my own in the Government records. No brother or nephew has any right or claim against the said Rája Mán Singh, who will be my sole representative in perpetuity. But whereas it is a duty incumbent on me and on Rája Mán Singh to make provision for the other members of the family, both now and hereafter, therefore the following details are to be followed, so that they may never suffer from want. At the same time it is incumbent on the said relatives to treat Mán Singh as their own son, taking care that they never fail to conform to his wishes in all things. Should they fail in doing so, he has full power to resume their allowances.

" In view to these wishes being carried out this deed of gift (Híbánáma) has been penned :—

Detail.

1.	To my widow	...	...	..	Rs. 20	per mensem in cash.
2.	" Ramádhín Singh	...	...	" 600	" "	"
3.	" Raghubar Singh and his sons	...	" 500	" "	" "	"
4.	Inchha Singh and his sons, Rs 500 per mensem : thus, Rs 300 to Inchha Singh and 200 to his sons					
5.	To Hardatt Singh and his brothers and his sons	Rs. 300	per mensem in cash.			
6.	" Harráram Singh	" 100	" "			
7.	" Darshan Singh's temple	" 300	" "			
	The Sargaddwár Thákurdwára	" 30	" "			
	The Rághát	" 20	" "			
	The Súrakund	" 10	" "			
8.	Certain lands were also assigned to different persons and objects which need not be detailed."					

When Oudh was annexed Rája Mán Singh was found in possession of Mehdona, the family property, with a then paying jama, after deduction of Rs. 66,053 nánkár, of Rs. 1,91,174.

He was at that time returned as a defaulter to the extent of Rs. 50,000 of revenue due to the ex-king. In consequence he was deprived at the first summary settlement of his entire estate, and sought refuge for a time in Calcutta. This did not, however, prevent his offering protection and convoy to such of the Fyzabad officials as chose to accept it, when they had to flee from Fyzabad, nor did it prevent him from procuring boats for them, and starting them safely on their voyage down the river.

The mutiny found the rāja a prisoner in our hands, and he was released in order that he might protect our women and children. Of these proceedings the Deputy Commissioner, Captain Reid, at the time thus wrote :—

"Without Rája Mán Singh's assistance it would have been quite impossible to get away this large number, and for his good services he well deserves our gratitude. I was always opposed to the plan of imprisoning him. He was the only man who could have saved Fyzabad aided by our treasury, and I believe he would have done it."

At a subsequent period the rāja was instrumental in saving Mrs. Mill and other Europeans, who certified to his uniform kindness and consideration.

On these services Sir John Lawrence made the following remarks on the occasion of his great Lucknow Darbár.—

" You have in my estimation a special claim to honour and gratitude, inasmuch at the commencement of the mutiny in 1857, you gave refuge to more than fifty English people in your fort at Fyzabad, most of whom were helpless women and children, and thus, by God's mercy, were instrumental in saving all their lives."

In the earlier days of the mutiny, Mahárája Mán Singh remained in constant communication with Mr. Gubbins, the former Financial Commissioner, and Sir Charles Wingfield, who was then at Gorakhpur, and he was an earnest advocate for an advance against Lucknow by the Gogra and Fyzabad route. So long as there was a chance of such a movement being carried out, he never wavered in his allegiance to the British Government, but having previously made it distinctly known that such would of necessity be the result if no such movement was speedily carried out, no sooner did he hear that the scheme of an advance by the Gogra route had been abandoned, than he proceeded to join the rebel cause at Lucknow.

During the siege of the Residency, although the Mahárája had command of an important rebel post, he was in frequent communication with the garrison, and there is little question that had his heart been in the rebel cause, he could have made our position even more disagreeable than it was, and colour is given to this belief from the fact, that when Lucknow fell, Mán Singh returned to his fort of Sháhganj, where he in turn was

besieged by the rebels, and had actually to be relieved by a force under Sir H. Grant.

On the return of peace, the title of Mahárája was conferred on Mán Singh. The estate he possessed at annexation was restored to him, and the confiscated property of the Rája of Gonda was made over to him in proprietary title for his services.

In the great Oudh controversies that have for several years engaged so large a share of the public attention, Mahárája Mán Singh was the mouth-piece, as he undoubtedly also represented the intellect of the taluqdars; and it was for the assistance rendered in bringing these controversies to a satisfactory close, that he had so recently been decorated by command of Her Majesty with the Star of India. The words of the Viceroy on presenting this decoration were these — "Mahárája Mán Singh, Her Majesty the Queen of England and India, having heard of your good services in various important matters connected with the administration of the province of Oudh, has thought fit to appoint you a Knight Commander of the Most Exalted Order of the Star of India."

It will thus be seen that the Sháhganj family is but of yesterday. It was created by a daring soldier of fortune, and it was ennobled by another, who to courage of an admittedly high order, added an intellect than which there were few more able or more subtle.

Since this biography was sketched, the subject of it has been gathered to his fathers. He died in his 50th year after a protracted illness of eighteen months, contracted in the over-zealous performance of onerous duties connected with the final settlement and consolidation of the taluqdarí system of Oudh.

It is a remarkable circumstance that the year 1870 has proved fatal to all the three sons of Rája Darshan Singh. Raja Raghubairdayál, the second son, died on the second May, 1870 ; Mahárája Sir Mán Singh, K.C.S.I., the youngest, on the 11th October, 1870, and Rája Rámádhín, the eldest, on the 13th November, 1870. Of these the first mentioned will ever be remembered with a shudder by the readers of Sleeman's Journal, as the cruel official devastator of the Trans-Gogra districts. The latter long devoted himself with credit to the management of the family property, but in consequence of a petty zanana dispute he relinquished the charge and betook himself for several years to a life of devotion at Benares. He, however, returned to Oudh shortly before the province was annexed, and since then the brothers have made Sháhganj a fortified town, founded by the uncle and father, and which is situated 14 miles south of Fyzabad, their general residence.

Mahárája Mán Singh has left a daughter who has a son, Kunwar Partáb Narain Singh, to whom it was his intention that his fine estate, which at present yields a revenue of Rs. 4,32,128 per annum to Government (not including the Gonda property) should eventually descend, but the will leaves the property to the widow who is not the lad's grandmother, and to her is assigned the duty of finally naming the heir.

The will is in the following terms :—

" Whereas my intentions as to the nomination of any of the youths (of the family) as my representative have not as yet been finally matured, it is necessary in the meantime to appoint the Mahárimi as representative and proprietrix, that she, until such time as she may appoint a representative, may remain as my representative and proprietrix, but without the power of transfer. No co-sharer has any concern whatever with my property, real or personal. I have therefore written and filed this will and testament, that at the proper time it may take effect. Dated 22nd April, 1862."

The other brothers, who were men of an altogether inferior stamp, have each left several sons, who are supported by the estate.

It is popularly averred, with what truth it is hard to say, that on one occasion Rája Bakhtíwar Singh intimated his intention of leaving his estates to Rámádhin, his riches to Rughubardayál, and his army to his favourite, Mán Singh. He was asked how the army was to be supported without property or wealth, and he is said to have replied *naively*,—"I am no judge of men, if he who gets the army does not very soon possess himself of the estates and the treasure as well". Be the truth of this story what it may, the Mahárája rested his right and title to the estates on Rája Bakhtíwar Singh's last will and testament, a free translation of which has already been given.

The following letters referred to the *Mahárája's* services during the mutiny.—

" The undersigned being about to leave the escort of Rája Mán Singh, desire to place on record the high sense they entertain of the services he has rendered them.

" When the danger of the mutiny of the troops at Fyzabad became imminent, he came forward of his own accord and offered an asylum to all the ladies and children at his fort of Sháhganj, and his offer was gladly accepted, and eight women and fourteen children of this party (besides three others) were sent there.

" Shortly after the *emeute* took place they were joined by their husbands, and Rája Mán Singh made arrangements to forward the whole by water to Dinapore.

" Though the party lost their money and valuables *en route* (this was owing to an untoward accident which the rāja could not possibly have foreseen), the voyage on the whole has been as satisfactory as could be expected, and free from the extreme misery and discomfort which other refugees have experienced.

" Without the personal aid of the rāja, it would have been quite impracticable to get off such a large number of persons (29). There can be no

doubt that under Providence we are indebted to him for our safe passage to this place.

(Sd). J. REID, *Capt.*

“ A. P. ORR, *Capt.*

“ F. A. V. THURBURN, *Capt.*

“ JOHN DAWSON, *Capt.*

“ E. O. BRADFORD, *Ex. Asst. Commr.*”

* GOPALPUR,
The 24th June, 1857 }

“This is to certify that by the kind assistance of Rája Mán Singh, I and my three children, and also three sergeants' wives, with their families, have been protected, and our lives, indeed, saved.

“When the disturbance took place at Fyzabad my husband, Major Mill, Artillery, had made, as he imagined, every careful arrangement for the safety of myself and our children, but by some mismanagement and untoward circumstances, of which I know not the cause, it appears he was obliged to fly without me, though he gave orders for me to be sent for. As I and the children were hidden and placed under (on the night of the 7th June) the care of a person who had promised to do everything that was needed but who proved false to his trust, I did not get a boat till Wednesday, the 9th, and that was through other people's influence. I proceeded scarcely above a mile from Guptár Ghát when my boat was stopped by order of the sepoys of the 6th Regiment Oudh Irregular Infantry, and several came on board and threatened to kill me and my children unless I immediately left the boat, which I therefore was obliged to do. I was told that we should be killed if we remained in the station, and the same fate would also await me if I took another boat; however I determined to try if safety could be obtained by water, and engaged a small boat, for which I had to pay 80 rupees. I was taken over to the opposite side, and there again threatened with death from every one I met, as the Delhi Básdsháh had given orders to that effect. We were then put on shore, hurriedly left there, and all my property left behind. I wandered from village to village with my children for about a fortnight, existing on the charity of the villagers, when Rája Mán Singh discovered the fact, and most generously took us under his care, and has been exceedingly kind and attentive, providing us with all we needed, food and clothing; and he is now about to send me on towards Gorakhpur, to the charge of Mr. Osborne, by the request of Mr. Paterson. I most sincerely hope and trust Government will amply reward the Rája for his uniform kindness to all Europeans; had Rája Mán Singh not protected us we must all have perished, and we are deeply indebted to him for his great assistance.

“OUDH,

The 7th July, 1857. }

“(SD) MARIA MILL,

“Wife of Major John Mill, Arty.”

Rajputs	...	... 24 per cent.
Brahmans	...	... 29 "
Koris, Kurmis, and Ahirs	16	"
Musalmans	...	7 "
Other castes	...	24 "

Population.—The distribution of races in this pargana is as per margin. The residents are mostly agricultural, one-half of which are well-to-do, the other half being poor. Sixty per cent. of the houses are tiled.

Trade.—The principal bazars are marginally indicated, and trade is in the hands of petty dealers who appear to

Name.	Souls.	
1. Rámpur Bhagan	... 550	have few, if any, transactions beyond the
2. Ághágnj ...	... 225	limits of the pargana.
3. Sháhganj ...	... 725	
4. Dárábganj, ...	... 415	
5. Dharampur ...	... 260	
6. Jánán ...	... 350	Fairs and shrines.—There are three paltry annual fairs in this pargana.

(1). *Astik*—In mauza Púrai Bírbal a fair is held for two or three days in the month of Sáwan, in connexion with the feast of snakes (Nág Panchmi), which is attended by some hundreds of people of the neighbourhood who go to make offerings at this shrine.

(2). *Sítakund*.—In mauza Taron Dárábganj a fair is held in Kártik and Chait, where those of the neighbours assemble who cannot join in the larger half-yearly gatherings at Ajodhya for the purpose of commemorating important events in the life of Rám Chandar. The tradition is that Sítá offered sacrifice at this place on her way back from the wilds, and dug the tank in which the pilgrims bathe to commemorate the event.

(3.) *Súrajkund*.—In mauza Rámpur Bhagan 1,000 or 1,200 people assemble here the first Sunday after the 6th day of Bhádon to commemorate the birth of the sun. During the day salt in every shape is eschewed, and a strict fast, extending even to abstaining from drinking water, is maintained from sunset till sun rise the next morning.

PACHHOHA Pargana—Tahsil SHAHABAD—District HARDOI.—This pargana is bounded on the north by the Sháljhánpur district of the North-Western Provinces, on the east by pargana Shahabad, on the south by Pali pargana, and on the west by the districts of Farukhabad and Sháhjánpur. The area is 56,280 acres or about 88 square miles, divided as follows :—

Cultivated	42,861	acres.
Irrigated	13,802	"
Unirrigated	28,559	"
Culturable	.. 10,275	"
Unculturable	.. 3,514	"
Total	56,280	"

The soil is chiefly bhúr (sandy). There are two rivers—the Garra and the Sunsaha Chanab. There is only one road from Thatheora to Farukhabad. The Government revenue demand amounts to Rs. 44,284-2-6. There are 17 schools and two post-offices. The population is 30,420; the number of houses 4,980.

Pachhoha pargana was in the Nawabi, included in Pali. In 1834 the pargana was named "Pachhoha Dehát," and a tahsildar was appointed owing to the defalcation of the Pachhoha zamindars. This tahsildar resided at Bilsar. Pachhoha was formed into a separate pargana after annexation. The village of Pachhoha lies west of the fort of Pali, and hence the name. The zamindars are mostly Panwárs.

PAHĀRAPUR Pargana—Tahsil GONDA—District GONDA.—This pargana is bounded on the north by pargana Gonda, on the south by Guwārich, on the west by Hisāmpur of the Bahraich district, and on the east by some villages of pargana Gonda. Formerly it contained only 63,198 acres, divided into 114 villages, but since the recent survey in 1876, 14 more villages, with an area of 10,098 acres, have been transferred to this pargana from Hisāmpur. Now therefore the pargana contains 128 villages, with an area of 73,391 acres, or 115 square miles. The surface is level; unculturable land amounts to 7,346 acres, barren land to 15,026 acres, and groves cover 3,880 acres. The irrigated land is 8,095 acres, or 19 per cent., and unirrigated 39,044 acres or 81 per cent. There are no forests within the limits of the pargana. There are no large rivers. The Tirhi, which traverses the pargana from west to east, is neither used for navigation nor irrigation. It does mischief during the rains by inundating the villages which border it.

The only crop peculiar to this pargana is dūnsi dhán, which is sown in Baisákh (April) and cut in Sawan (July). It is never in danger of being submerged by the flood, as it continues to grow as the water rises, so that its top is never covered. Water is met with at 6 to 9 feet from the surface. There is no disease peculiar to the pargana. During October and November fever is somewhat prevalent.

The revenue of the pargana amounts to Rs. 93,618-2-0, Rs. 91,328, being land revenue and Rs. 2,290-2-0 cesses.

The pargana is held chiefly by the rájas of Kapúrthala and Singha Chanda. The Bishambharpur estate belongs to the heirs of Mah rája Mán Singh.

The villages are thus held:—

Taludari ...	...	...	...	85
Zamindari ...	...	...	...	55
Pattidari ...	...	...	...	21
Bhayyachára	...	...	...	5
			Total	166

Including coparcenary muháls.

The tribal distribution of property is as follows:—

Brahman ...	...	...	...	83
Bairi Chhatri	...	...	...	12
Kalhans Chhatri	...	...	...	9
Musalman ...	...	...	...	9
Nánaksháhi faqír	...	...	...	8
Chauhán Chhatri	...			
Goshál ...	...		
Janwár Chhatri	...			
Bairagi faqír	...			
Kurmi ...	...		
			Total	128 villages.

The total population amounts to 46,090. The numbers of the prevailing castes are as under:—

Brahmans ...	...	...	...	7,352
Ahír ...	...	...	...	2,556
Kabár ...	...	...	...	2,629
Murás ...	...	...	...	1,957

Kodh	..	1,655
Kurmi	..	1,486
Goshaín	..	1,333
Chhattari	..	1,396
Pathán	..	1,351
Dhungia	..	1,285
Garia	..	1,087
Bherji	..	1,067
Banisau	..	973
Kayath	..	962

These live in 11,587 houses, all of which are mud built. The only masonry buildings are four thákurdwáras.

As has been before said, there is no other river in this pargana than the Tíhi which runs only during the rains. Then communication is made by ferries at the following places:—

Chhoti Ghát.	Púra Hori.
Kakarha.	•Bálpur Ghát.
Sháh Jot	†Ráwanpur Ghát.

There is hardly any traffic. There is a bazar called Katra in this pargana, which is a cattle market of some note.

Village schools have been established at the following places.—

Muhammadpur, with	...	...	60 pupils.
Katra bazar	"	"	71 "
Bráwan	"	"	48 "
Pará	"	"	40 "
Dabnagar	"	"	47 "
Bartpur	"	"	33 "
Pahárapur	"	"	40 "

There is a registry office at Katra bazar.

History.—It is said that formerly the headquarters of the district were in village Lauda, which still exists three miles west of Paharapur. The country was then in the possession of Núle Sáh, a Tháru chief. This was at the time when Judhishtir, the hero of the Mahábharat, reigned at Hastinapur. Some time after the Tháru line became extinct, and Rája Pithora of Delhi annexed this country to his kingdom. On the fall of the Hindus at Delhi, and the ascendancy of the Muhammadans, Chhítan, a Brahman, became lord of it. Nothing further is known till the end of the 17th century when (1692) Rája Datt Singh, of Gonda, annexed this country to his dominions, and gave it the name of Pahárapur. Since this time it has remained in the uninterrupted possession of the Gonda ríjas.

The only famous battle is that fought between Aláwal Khan Názim and Rája Datt Singh of Gonda. It occurred at Bálpur Ghát, cost the life of the Názim himself and thousands of his followers.

*This is crossed by the road that leads from Gonda to Bahramghat.

†This is crossed by the road from Colonclganj to Balrámpur. A wooden bridge is only kept up in the dry weather.

There is no religious building in this pargana which particularly requires notice. The only fair is that held in Phágún on Shiurátrī in honour of Barkhandí Náth Mahádeo.

Katra bazar is the only place in the pargana which has a population of over 2,000

PAILA Pargana—Tahsil LAKHIMPUR—District KHERI.—Pargana Paila includes the old pargana of Karanpur which has lately been joined to it. It now contains 119 villages covering an area of 105 square miles. The general features and history of the two portions of the pargana—viz., pargana Paila proper and the old pargana of Karanpur, which were separately assessed, are as follows :—

Pargana Paila proper is bounded on the north by the old pargana of Karanpur, on the east by pargana Kheri, on the south by pargana Basára, and on the west by parganas Kasta and Sikandarabad. It contains 59 regularly demarcated villages, comprising a total area of 32,910 acres or 51 42 square miles, with a population of 345 to the square mile. The cultivated area is 17,649 and the culturable and fallow 11,091 acres more, or a total assessed area of 28,740 acres, out of 4,170 acres. Of the unassessable area there are 910 acres under groves, and 32 acres still released as rent-free grants, which latter have now been separately assessed at Rs. 74. There are 4,243 cultivators and 3,419 ploughs, being 1·24 men and 5 16 acres of cultivation to each plough. Again, the percentage of the irrigated land is 32 from wells and tanks chiefly. The pargana is almost entirely free of jungle, it has much good average loam and clay soils, and in certain localities a good deal of wet land producing two crops a year. Owing to some feuds between Rája Lone Singh and Rája Anrudh Singh of Oel, several of the villages, Atwa, Shankarpur, &c., to the north of the pargana were destroyed and thrown out of cultivation since 1248-49 fashí, when Rája Lone Singh got these villages in his lease under the Huzúr Tahsil. Many of these villages were in possession of the Rája of Oel at the time. According to Colonel Sleeman's account "Rája Lone Singh got the lease in March, 1840, and commenced his attack in May." The result was, a great fight occurred between him and the Oel rāja on the Paila plain, and Lone Singh is represented to have been beaten back and lost some of his guns. The Rája of Oel eventually left the villages he held. These villages are now held by several of the grantees, and are now only beginning to revive.

In Atwa and Shankarpur and some others large areas are still waste, but rapidly are being brought under the plough. The soil in these villages is everywhere good.

The largest jhíl is at the village of Kutwa; it is a long narrow deep jhíl, with high and sandy banks on both sides, which prevent the lands being irrigated from it. After the rains another jhíl is formed in the hollow of some low land lying between the villages of Rasúlpur and Kishanpur on one side, and Partápur and Sajwán on the other side. At certain seasons much of the waste is available for irrigation, and the flooding from the jhíl adds much to the fertility of the adjoining lands. There are two streams,

which partly form the boundary of the pargana, the Jamwári on the north-east and Saráyan in the south-west, but at present very little use is made of the water of these rivers.

Nature of tenures and number of villages.—The following are the varieties of the tenures in the 59 villages of this pargana :—

Taluqdari	...	...	33
Decreed to Government	...	...	6
Pattidarí	:	...	2
Zamindari	...	...	18
			59

These are all khálsa villages ; of these 48 villages were formerly given over to grantees. Subsequently Gayá Parshád, grantee, was allowed to exchange four villages he held in this pargana for other villages in the Unaó district ; so these and two others have been decreed to Government, the remaining nine villages are still held by the former proprietors. Paila was formerly a part of Nímkhár pargana.

That portion of the Paila pargana which was formerly the Karanpur pargana is separated from Haidarabad on the west by a curious range of low sand hills, with sál jungle along both bases and a succession of jhíls ; these at Kaimahra become a river which flows west and joins the Kathna ; formerly probably a branch of the Chauka passed down here. After leaving these hills the pargana presents the appearance of a flat plain well watered with numerous jhíls and large wells. Water is more abundant than in Haidarabad, but so is úsar. After passing the river Jamwári the soil is lighter, but water is everywhere plentiful from rivers, jhíls, or wells, which unlike those of Haidarabad are often stable enough for using leather buckets. Towards the north the boundary is the Ul for 14 miles, but this is hardly available for irrigation on account of the height of the banks. The Karanpur pargana was likewise formerly a part of the Bhúrwára, and one of the earliest seats of the Ahbans. The present village (Bhúrwára) lies a mile south of the Ul, and the whole way along the banks of this river to Rámpur Gokul ; remains of old buildings are numerous opposite Fatehpur Karra ; near the latter place there are numerous mounds, and wherever the earth has been turned up large blocks of carved stone, capitals of pillars, friezes, and architraves have been discovered. Silver and gold coins of the Kanauj series have been found in considerable numbers. The original zamindars are Ahbans. The Bhúrwára estate was divided among the five sons of Muhammad Husen Khan mentioned in "Sleeman's Tour." Siathú, with Kupia Murtchár ; belongs to a family headed by Imám Ali Khán. The Janwárs represented by the Rája of Oel and Thákur of Mahewa seized a number of villages between 1840 and 1850. Simrai, an old village on the bank of the largest jhil in the district, and several villages round it, then passed into the hands of the Thákur of Mahewa, who had held the village of Karanpur before.

The Karanpur pargana contained 60 villages covering an area of 54 square miles, principally owned by the Janwárs of Kheri, the lords of Mahewa and Oel, their occupation is a recent one.

PAILA—Pargana PAILA—Tahsil LAKHIMPUR—District KHERI.—The town of Paila is built on some high land, looks very dilapidated now, and is nothing beyond an ordinary-sized village ; the residents being chiefly Brahmans, Kurnois, Pásis, and Chamáris. The returns showing a population of 1,613 in 317 houses. No trade seems to be carried on in the town.

PAINTERPUR*—*Pargana MAHMUDABAD—Tahsil BÁNI—District SITAPUR.*—This town lies in about 3 miles west of the high road from Bahramghat to Sitapur, which latter place is 42 miles south-east ; latitude $27^{\circ}14'$ north, and longitude $81^{\circ}13'$ east.

The town is said to have been founded 300 years ago by one Paint Pál, an Ahban Rája of Maholi, and to have been named after him. It is now the residence of Kázim Husen Khán, who owns estates in the neighbourhood, and who is cousin of the Taluqdar of Mahmudabad, four miles off. The population is 5,127, there being about seven Hindus to every Musalman. The only Government building in the town is the school at which the average daily attendance is 70. Paintepur contains 1,189 mud-built and but two masonry houses, one of which latter is the taluqdar's residence—a substantial edifice.

The local bazar is held on Sundays and Tuesdays ; and in the month of December there is a fair at which all the commodities in ordinary demand are to be purchased. The annual value of all sales is estimated at Rs. 1,31,060. There is a large community of bankers settled here, in addition to whom, the Banián element is strong in the town, which on the whole is flourishing and of considerable local importance.

PALL Pargana†—Tahsil SHAHABAD—District HARDOL.—A light sandy tract in the south-eastern corner of the Shahabad tahsil, between the Garra and Sendha rivers. On the east the Garra separates it from parganas Shahabad and Saromanagar, and on the west and south-west the Sendha from parganas Allahganj (Farukabad) and Katiári. Barwan adjoins it on the south and Pachhoha on the north. In an area of 73 square miles, of which 46 are cultivated, it contains 92 villages. In shape it is irregularly square, with a maximum length and breadth of nearly 12 and 11 miles respectively. Its general aspect is thus described in Captain Gordon Young's assessment note book :—

" The whole, as a rule, is bhúi, not necessarily of one standard, but generally light and sandy. There are, however, strips of tarái or low-lying moist lands all along the Garra, and by the sides of the long jhils which intersect the pargana from north to south. Between these jhils are long high tracts of bhúr, and along the sides of the jhils and between these ridges are strips of tarái. From Pali to Sahjanpur all is bhúi of the very sandiest, with numerous shifting sand-hills brought into position by any stump or scrub which arrests the eddy and thus forms the nucleus of a sand hill. If vegetation gets a hold on the hillock it is probably stationary for ever, otherwise the first high wind carries it away to another spot."

* By Mr. Ferrar, C.S., Assistant Commissioner.

† By Mr. A. H. Harrington, C.S., Assistant Commissioner.

The villages skirting the Garra though light of soil are the best in the pargana. In some of them the lands by percolation from the river remain moist till March or April, so that irrigation is scarcely required. In others, where the river runs between higher banks and with a narrower flood-basin, fine crops of opium, tobacco, and vegetables are raised along the river bank, owing to the ease with which a never-failing supply of water is drawn from it by lever (*dhenkli*) wells. To the west of these villages, with an average breadth of about three miles, runs parallel with the Garra a belt of high, dry, uneven, unproductive bhûr.

All the villages in this tract have been rated in the third or fourth class. Here rents are low and wells are few. In some of the villages there is no irrigation at all. To the west of this tract, and up to the boundary stream, the Sendha, breadths of dhâk jungle copiously intersected by narrow marshy jhils, along whose edges cultivation is gradually extending, alternate with treeless ridges of thinly cropped bhûr. Many of the jungle villages are fairly productive with average soil and good water-supply, but in some the soil is cold, stiff, and unproductive, and in almost all cultivators are still scarce, rents low, and mischief done by forest animals considerable. In the extreme west of the pargana, as in the east along the Garra, a narrow strip of moderately good villages fringes the Sendha. There is not a mile of road in the whole pargana. Cart-tracks wind deviously from village to village. Along these, except in the rainy season, a light bullock cart (*Shikram*) can be driven without much difficulty.

The staple products are bajra and barley, which, in the year of survey, occupied three-fifths of the crop area. Wheat, arhar, rice, and gram made up the greater part of the remainder. Tobacco, opium, and kitchen vegetables are raised principally in Pali, Nizampur, Amtâra, Barwâra, Lakanaur, and Bharkani. The nodular limestone (*kankar*) is found at Moran and Behti.

Rent-rates vary from Rs. 10-8 and more per settlement bigha (8ths of an acre) on market gardeners' lands in Pali to nine annas on the dry uneven bhûr. Cash rents prevail; but here and there payments are still made in kind.

Sombansi Rajputs hold more than half the pargana; Brahmans nearly

Sombansi	...	...	50 $\frac{1}{2}$	a fifth; Muhammadans a tenth. Three
Mir Brahmans	...	...	1	villages have been decreed to Government
Pânde	...	...	16	The tenure is zamindari in 56 and
Tirbedi	...	...	6 $\frac{1}{2}$	imperfect pattidari in 17 villages; 19 be-
Shekhs	...	...	5	long to the Sewaichpur taluqa
Sayyads	...	...	3 $\frac{1}{2}$	
Pathâns	...	...	1	
Kayâbs (Sribastab)	...	...	5 $\frac{1}{2}$	Excluding cesses, the Government
Goshtîns	...	...	1	demand is Rs 37,041, a rise of 47 per cent.
Government	...	...	3	on the summary assessment. It falls at

92	only Re. 1-4-1 per cultivated acre; Re.
—	0-12-8 per acre of total area, Rs. 10-8-5

per plough; Re. 1-13-2 per head of the agricultural, and Re 1-5-1 per head of the total population.

The number of inhabitants is 28,087, or 385 to the square-mile. Hindus to Muhammadans are 25,578 to 2,509, males to females 15,243 to 12,841, and agriculturists to non-agriculturists 20,298 to 7,789. More than a fourth of the Hindus are Brahmans; Chamárs and Chhattis each constitute a ninth; Muráos a twelfth; Kahárs, Ahírs, and Kísáns predominate in the remainder.

There are no important fairs. Village schools have been established at the following places—Pali, Sahjanpur, Babarpur, Madnapur, Saráe, and Lakmápu.

The only market is at Pali on Sundays and Thursdays.

For some account of the past history of the pargana see Pali town. The qánumgos say that Pali has been a pargana for seven hundred years—i.e., since Shaháb-ud-dín's conquest. It is probable that if not so ancient as this, its formation into a revenue subdivision dates at least from the reign of Humáyún. In the *Aín-i-Akkbari* it is mentioned as containing 56,156 bighas, and as paying 12,061²³⁰ dámis of revenue, and 36,488 dams are set down as jugir. No fort is mentioned, but there was a garrison of 30 troopers, 1,000 foot-soldiers. Ananas (?) are entered as the zamindars. Pali originally contained the whole of what are now parganas Shahabad and Pachhoha, and a part of parganas Saroman-nagar and Katiári.

PALI*—*Pargana PALI—Tahsil SHAHABAD—District HARDOL.*—(Population 5,122) The chief town of paigana Pali lies in latitude 27°30' north, longitude 79° 44' east, and is pleasantly situated on the right bank of the river Garra on the old route from Fatehgarh to Sitapur, nine miles south-west from Shahabad, 18 miles north from Sándi, 20 north-west from Hardoi, 19 north-east from Farukhabad, 64 west from Sitapur and 90 north-west from Lucknow. Its general appearance was thus described by General Sleeman twenty-three years ago:—

"The road for the last half way of this morning's stage (along the Sandi road) passes over a good doormitea soil. The whole country is well cultivated and well studded with fine trees, and the approach to Palee at this season (January) is very picturesque. The groves of mango and other fine trees, amidst which the town stands on the right bank of the Gurra river, appear very beautiful as one approaches, particularly now that the surrounding country is covered by so fine a carpet of rich spring crops. The sun's rays falling upon such rich masses of foliage produce an infinite variety of form, colour, and tint, on which the eye delights to repose."—*Sleeman's Tour, Vol. II., page 40.*

The Garra here is fordable at Rájghát for about five months of the year. A ferry is kept up at other times. The river has shifted a good deal northwards away from the town within the last forty years.

Local tradition describes the circumstances of its foundation, but does not furnish any clue to the derivation of the name. The tract of coun-

try of which Pali is the centre was conquered from the Thatheras by the Sombansi under Rája Sátan before the Muhammadan conquest.

The name may, not improbably, be connected with the Pál dynasty of Kanauj, from which place Pali is distant only 34 miles.

The founding of Pali is placed by local tradition at the close of the twelfth century, shortly after the great campaign of Shaháb-ud-dín Chori, and the downfall of the Ráthor dynasty of Kanauj. In those days the country round Pali was ruled from Sáttannagar (Sándi) by the Sombansi Rája Harhar, surnamed Shiusál Deo, son of Rája Sátan. The office of mace-bearer at Rája Harhar's court belonged hereditarily to a powerful family called variously Gabrs (fire-worshippers) and Kisáns. They lived a little to the west of the present town of Pali on the new ruined site called Sándi Khera, and enjoyed the revenues of a considerable tract lying round it, known then as Sándi Pali. These Gabrs (or Kisáns) seized the opportunity of the Ghorián invasion to revolt from their prince, and possess themselves of his dominion. Harhar strove in vain to recover it. In his strait he despatched Giám Pánde, his family priest, to his brother, a risáldár in the Musalmán garrison of Kanauj. At his request troops were sent from thence under the command of Shekh Moín-ud-dín Usmáni, son of Haji Sálár. The upstart Gabrs were crushed; Rája Harhar was restored. Shekh Moín-ud-dín, Giám Pánde, and his brother, the risáldár, were each rewarded with a rent-free grant of five hundred bighás. Settling down on their grants they gradually cleared away the forest along the river bank, and founded the present town of Pali. The Brahmans established themselves to the north and the Shekhs to the south of the site. The former became the chaudhris and the Shekhs the qázis of the tract. At this day Shekh Moín-ud-dín is represented in Pali by his descendants Shekhs Nazír Ahmad, Tajammul Husen, and Qázi Niwázish Ali; Giám Pánde by Chaudhri Hanwant Singh, and the risáldár by Chaudhris Ráe Singh, Darié Singh, and Buddhi Singh. Mr Carnegy (I do not know upon what authority) assigns a much later date to the founding of the Shekh colony at Pali under Shekh Moín-ud-dín:—"There, about 1350, really began the Muhammadan immigration. Shekh Moín-ud-dín, grandson of a lieutenant of Alá-ud-dín Khilji, Governor of Oudh, stationed at Kanauj, crossed over to Pali and established a colony which was afterwards increased by the assimilation of numerous adventurers."

(Notes on Tribes, page 66.)

In the Nawabi, from 1839 to 1854, the náib or deputy chakladar of the Sándi Pali chakla, or revenue circle, was stationed at Pali.

There are five muhallas or wards—(1) the Shekhs quarter, (2) Qázi Saráe, (3) the Malik and Patháns quarters, (4) the Maghrabi or western quarter, inhabited exclusively by Patháns, and (5) the Hindu town, in which Pánde and other Brahmans preponderate. The Hindu town looks well to do, but the Muhammadan muhallas have, for the most part, a decayed and impoverished appearance. The resumption of rent-free grants, and the loss of Government service, have been felt here as elsewhere. Out of 1055 houses only 32 are of brick. There are two mosques and a

thákurdwára One of the mosques is a very showy florid structure, built recently by Risáldár Imtiáz Ali, the principal Muhammadan resident.

A brick school-house was built in 1865. The school is a village one, with an average attendance of 60 pupils. There is a small mud-built Saráie, which is repaired annually from local funds. At the market on Sundays and Thursdays grain, salt, vegetables, tobacco, and cloth are bought and sold. The only shops are those of two grain-sellers, two confectioners and one seller of pán-leaf. A little coarse country cloth is manufactured.

PALIA Pargana—Taksil NIGHÁSAN—District KHERI.—This pargana lies between the Sarda on the south and the Suheli—an old, channel of the Chauka--on the north ; it is bounded by Nighásan pargana on the west, by the Sháhjahánpur district and a portion of Naipál on the east. It is 23 miles long and 11 miles broad ; its area is 139 square miles, divided into 50 townships. Of cultivated land there are 37 square miles. Much of the arable land recorded as barren being included in the Government forest, there is really hardly any barren land in the pargana. The level lies generally very high, quite above the reach of inundation, still it is not so elevated as that beyond the Suheli northwards, and the forest generally consists therefore not of sál but of dhak, khair, and shisham. Up till 50 years ago the Sárda ran in the channel now indifferently called the Suheli or Sarju. Into this fell two streams called the Buri and the Newri, with its affluent the Nagraur. When the Sárda changed its course more to the south past Maraunchá Ghát, the rivulets above mentioned continued to supply a scanty stream, which now does not cover a tenth of the channel formerly belonging to the Sárda. The Suheli is a picturesque little stream running under high banks, and generally fringed with extensive shisham forest; its breadth opposite Khairigarh is not above twenty yards. In some places, where the ancient river scoured deeply, its waters are deep, dark, and sluggish, but it is generally easily fordable, the depth not exceeding three feet. It is much used for rafting timber from the Government forests to Bahramghat on the Kauriála.

The eastern portion of the pargana from Tikaulia lies very high and quite beyond the reach of floods, but much of it has been cut away recently by the Chauka. Westward, however, from Tikaulia and Patshān the whole of the land almost is the alluvial deposit left by the Sárda in its various wanderings. There are innumerable channels, some dry and silted up, others containing stagnant water and treacherous quicksands, others in which tiny streams still flow over dark quaking mud—all are generally covered with magnificent crops of the narkul, a gigantic reed, whose waving plumes of pure white flossy filaments cover acres of ground surrounded by the dark green grasses and conférvæ. Crossing one of these streams at Tikaulia we enter a large tract running up to the north-west, which formerly belonged to Khairigarh, where the river Sárda ran in the channel above pointed out. Recently it has been demarcated with Palia without much reason, as the entire tract belongs to the Rája of Khairigarh. It is an extensive prairie, edged near the rivers with fine shisham woods for many miles. The traveller on an elephant even will seldom be able to see more than a few,

yards on each side, the grass is so dense and lofty that numerous herds of nil-gae, spotted deer, and black buck—when the grass is shorter—range over this primeval waste. A few villages, with narrow belt of cultivation, can be discovered by means of a guide; for such is the density of the vegetation that the low lands of the peasantry are quite buried in the prairie grass, and the traveller may be within a few yards of a large village without being aware of it.

The pargana is not a healthy one. Even villages, which are well situated on dry and elevated spots far from marshes, seem to be affected by malaria, as well as those of the low-lying tracts. But, indeed, only about one-fourth of the pargana, the south-eastern portion, a belt about three miles broad skirting the Chauka from Marauncha Ghát, really can boast of such conditions of soil, elevation, and climate as conduce to health. To the west fever and cattle-murrain are flightfully prevalent, the people seem weak and emaciated, the cultivation is of a slovenly type, rice is the main crop, and turmeric the only staple to which any labour or pains are devoted.

The population is 20,370, of whom only 1,794 are Musalmans, and only 8,877 are females. The singular disproportion exists in all the Taráí parganas, and is quite unaccountable. It is the most thinly populated of all the parganas in the district except Khairigarh, falling at the rate of only 146 to the square mile.

History.—The proprietors were originally Katchria Chhattis, and a number of the villages are still in their possession, but all are deeply embarrassed. A number of Pahári Chhattis, relatives of the Rája of Khairigarh, were originally lessees under the Rája of Khotár, the head of the Katchria clan. At the first settlement for thirty years (in 1839) these and others, who have occupied a similar position, were declared to be proprietors by the British Government. Not however on any title, real or pretended, of their own, but simply because the pargana was a waste wilderness; over it the Rája of Khotár had exercised titular authority for some years. These lessees had exerted themselves, and spent money in cutting down the forest and inducing cultivators to settle in regions which were then unhealthy, and still more terrible to the people's minds as the haunts of numerous tigers and wild elephants. The Suheli river, with the swamps on each side, and the numerous ancient river channels above described, are still the haunts of numerous tigers. And we can judge how destructive they must have been in former times by the pertinacity with which they cling to old haunts, now the resort of a numerous population. Near Newalkhár the forest department has its timber depôts and saw-mills; some famed tiger swamps are in the vicinity; notwithstanding the presence of armed men, the bullocks employed in carting the timber are constantly killed; numerous bands of sportsmen annually move against the tigers, and in 1870 several were shot by the Duke of Edinburgh.

The following extracts bearing on the condition of the people are taken from the assessment report :—

" The circumstances of this pargana are very peculiar as appears from the history already given.

"The tenure of land is zamindari; there are no taluqas except fifteen villages, which were formerly in Khairigarh.

"The other landowners are relatives of the Katehria Rája of Khotár, or the descendants of the men who took farming leases from the Government in 1838, and who now have become proprietors. The land was nearly all waste at that time, and these men were engaged with as the representatives of the cultivating community; the terms of their engagement seem very favourable, and they naturally gave similarly good terms to the tenants whom they represented. The system of *naqshi* payment was introduced—namely, that the tenant paid for each harvest, and if the crop was spoiled by flood, or destroyed by the forest denizens, the tenant paid nothing.

"The average rate paid by the asámi is four annas per bigha rising to six in a few villages—that is, from eight annas to twelve for the year; this becomes Re. 1-6 to Rs 2-7 for the jaribi bigha in dufasli land, and twelve annas to Re. 1-3-6 for ekfasli. The local bigha varies in size; it is in some places $2\frac{1}{2}$ to the jaribi bigha, but the average is $3\frac{1}{2}$ among low caste asámis. These rents, considering the quality of the soil, situation of the pargana between two navigable rivers, and density of the population, are absurdly low, and are due to the nature of the relation between the landlord and tenant, which really more resembled those between state lessee and share-holders.

"I have repeatedly met asámis in the fields who admitted reaping a harvest of 8-7, and never less than 5 maunds rice per bigha, and who were paying four annas rent; now taking the average of above $6\frac{1}{2}$ kachcha maunds of 18 sers, the whole value of the crop at 39 sers would be Rs. 3, the lambardar's share at $\frac{2}{3}$ ths would be Re. 1-1-3, and the Government share eight annas. I do not say that all land yields an average of $6\frac{1}{2}$ maunds; all I say is that land which admittedly does so, and which should pay rent of more than one rupee, pays only four annas, there being very little dufasli. In other villages the asámis assured me that whenever the crop in unmanured land becomes less than five maunds of rice, they abandoned that land and dug up new.

"It is also clear that the rents are low, because the wealth of the pargana lies with the asámis; their cattle, carts, jewellery, clothes, are infinitely superior to those in the old Oudh parganas. The lambardars, on the other hand, are very poor and embarrassed; they receive a very small margin, indeed, upon the Government jama: many of them have been sold out. It is abundantly evident that these rents are wholly abnormal, and cannot be used as a base for the rent rates of a thirty years' settlement, during which for the first time the lambardars, who were formerly only lessees, and fettered by Act X., will be able to treat their tenants as they please, because they themselves are at last formally recognized as proprietors, and the cultivators are now formally declared by the Oudh Rent Act to be tenants-at-will. Indeed, the lambardars have already commenced to exercise their new powers—not by raising the old rents upon the old staples, but by imposing disproportionately high rates upon new staples.

"Turmeric, for instance, has either been introduced, or its cultivation largely extended since annexation; in most villages it grows everywhere and will on poor sandy soil. It pays one rupee to twenty annas per kachcha bigha; the asámi grumbles; he says that only exceptional prices make it pay; but he holds on, making up such losses by his gain on cereals. Now there is absolutely no reason for this turmeric rate, five hundred por cent, above the grain rate.

"Turmeric has only one advantage, that is, that wild animals do not eat it, but really the danger from this to any crop is a mere trifle—nothing to what occurs in Kukra, Mailáfi, Awangabad, Srinagar, and other parganas. During three weeks' residence I only saw five nil-gaie in the pargana. In Srinagar I have killed seven in a morning. Turmeric is a most difficult product to prepare, the expense of boiling down the roots is great, the value of the produce after deducting cost of preparation is by no means more than that of fair crops of rice, and I have no doubt that this now exceptional rate is really very little above what will prevail over the whole area, when the relation between the landlord and tenant have settled down. Precautions have been taken to protect any men who had acquired a right to hereditary tenancies before the inclusion of the pargana in Oudh, but hardly any have claimed. When I asked the landlords why rent was so low, I received complaints of asámis, of cattle disease, and of unhealthiness, but in all these matters the pargana is far better than Khairiganj, where the tenants pay much higher rents, eight and ten annas the kacheha bigha."

PALIA—Pargana PALIA—Tahsil NIGHÁSAN—District KHERI—A town from which a pargana derives its name in the district of Kheri, is situated two miles north of the Chauka river, and 112 miles north-west from Lucknow. Latitude 28°26', longitude 80°37'. There are two Hindu temples in Paha. It has a market twice a week, on Wednesdays and Saturdays. Articles of country consumption are sold. There is only one masonry well, and no masonry house; the place is very liable to fever, partly from the bad water, it belongs to a Kateria Chhattri. The place is of modern foundation. Population, 4,204—

Males {	Adult	...	...	...	1,606
	Minors	...	...	..	704
Females {	Adult	..	..	..	1,268
	Minors	...	...	..	626

PANDRI KALAN—Pargana HARNÀ—Tahsil UNAO—District UNAO—It is 10 miles south-east of the sadr station. Two miles south of it there is an unmetalled road between Unao and Rae Bareli districts through tahsil Purwa.

It is related regarding its foundation that two brothers, Borhú Pánde and Hari Pánde, Brahmans by caste, were in the service of Rája Jai Chand, of Kanauj, and each of them laid the foundation of a village, naming it after himself by the permission of the raja. It is so called because it was founded by the elder brother. The soil is clay and sand and surface level; neighbouring country delightful. There is no jungle, but mango trees in

abundance. The climate good, water sweet, but some wells are brackish. There is one temple of Sagreshwar Mahádeo here. There is now a school here numbering 75 pupils, of whom 71 are Hindus and four Muhammadans. There are two markets weekly, but no fair. Total population, 3,852. Hindus 3,792, composed as follows —

Brahmans	1,975
Chhattis ..	<i>Nil</i>
Kayáths ..	71
Jági ..	120
Ahirs ..	265
Other castes	1,361

Muhammadans 60 temples 7 Sháwálas 4 platforms dedicated to Mahádeo 3

The annual sale of goods in the bazar amounts to Rs 9,060 —

Houses	763
Mud built	749
Masonry	4

PANIAN *Pargana* — Tahsil PURWA — District UDAO* — Pargana Panian, in tahsil Purwa, district UDAO, is bounded on the west and north by pargana Purwa, on the east by pargana Mauánwán and the district of Rae Bareli, and on the south by the river Lon. Its greatest width is three miles and greatest length four miles, and the total area is 12,168 acres: and population, according to census of 1869 A.D., 7,997 souls

Hindus	7,769
Muhammadans	228

The cultivated area bears but a small proportion to the total area, being only 5,281 acres, but is well irrigated, the irrigated area being 4,227 acres and the unirrigated area 1,054 acres. The land devoted to cultivation of rabi crops is about double of that devoted to kharif. The pargana comprises 23 mauzas (townships), of which 9 are taluqdari and 14 mufrad. Of the taluqdari mauzas (villages) none are held by under-proprietors. The mukhi khám (gross rental) is at present Rs 27,629 and of this Government takes Rs 16,809.

The surface of the pargana presents no striking features, and is a level plain except at the extreme south where there is a slight inclination to the bed of the river Lon. There are no jungles and but few groves throughout the pargana, but babul trees grow plentifully along the line of villages near the Lon on a tract of land where formerly salt was extensively manufactured. This trade has, however, disappeared as a private enterprise under British rule. The Lon indicates by its name that the land through which it passes is highly impregnated with salt. It flows from west to east passing the villages of Kákori, Baijuamau, Mírwan, Parsanda, Dainta, Bhagwantpur, and Biyáspur. The stream scarcely deserves the name of river. The flow of water is but scant when greatest, and the bed of the stream is completely dry in many places in the hot weather. On the Rae

Bareli side of the pargana and lying between the villages on the east of this pargana, and the nearest villages of Rae Bareli, is a very large jhil, named the Sudna Táláb. The shape of this sheet of water is a horse-shoe, the convex side being towards Panhan. This tank is one of the largest in this and the adjoining pargana on the Rae Bareli side. It is well stocked with saur, parhan, salri, and other fish.

The history of this pargana is meagre. The earliest known occupants were the Bhars, one of whose rajas is said to have borne the name of Panu, and to have built the town of Panhan, giving it his name. The remains of an old fort are discernible in the vicinity of the village of Panhan, and are said to be the remains of the ancient Bhar stronghold. About 1,600 years ago Sáliváhan came with his army to Shiurájpur in the modern district of Fatehpur, and halted there to bathe in the Ganges. Abhai Chand Bais and his brother, Pirthí Chand, were with Sáliváhan. The former advanced and crossed the Ganges, attacked the Bhars, and defeated them at Panhan. Abhai Chand added other dominions to his conquest, and Panhan formed part of the large domain known as Baiswára.

PANHAN Village—Pargana PANHAN—Tahsil PURWA—District UNAO
—Panhan lies 24 miles south of Unao on the country road from Unao to Rae Bareli. The river Lon runs two miles to the north. The town was founded 2,200 years ago by the Rája Pann, chief of the Bhars, from whom it derived its name. It is well situated among groves, good water, and fertile soil. A celebrated faqir named Muhammad Shah resided here. There is a vernacular school attended by about 50 boys. Fairs are held in January and March in honour of Muhammad Shah, each attended by about 4,000 people. Sweetmeats made at this place are remarkable. Population is 2,773, of whom 800 are Brahmans and 130 Musalmans. There are two temples to Mahádeo and one to Debi. The sales at the fairs amount to Rs. 24,000 annually.

Latitude	...	...	...	26° 25' north.
Longitude	...	...	...	80° 54' east.

PARÁSPUR ÁTA*—*Pargana GUWÁRICH—Tahsil BEGAMGANJ—District GONDA.*—A very large straggling village in the Guwárich pargana on the country road between Nawabganj and Colonelganj, 26 miles from the former, and 10 from the latter market, and 15 miles south-west of Gonda. Adjoining, and in fact making one village with it is Ata, and the joint population is returned at 7,107. It is almost entirely Hindu, and contains no remarkable castes or religions; on the boundary of the two villages is a flourishing school where rather over a hundred boys imbibe instruction in Hindi, Urdu, arithmetic, and the elements of algebra and euclid. The houses are almost without exception of mud, and in Parásipur itself is a small bazar, open twice a week for the wants of the neighbouring rustics, and acting as a dépôt for as much of the export produce of the surrounding villages as does not find its way to one of the larger bazars. The town was founded nearly 400 years ago by Rája Paras Rám Kalhans, the only surviving son of the ill-starred chieftain whose destruction by the

* By Mr. W. C. Bennett, C.S., Assistant Commissioner.

Gogra wave has been recounted in the district article. His descendant, the present Rája of Paráspur, and chief of the Kalhans of Guwfárich, still resides in a large mud-house to the east of the village. The Bábu of Ata, representative of a younger branch, and with a separate estate, lives in Ata, a name accounted for by the following curious legend. Bábu Lál Sáh, the first of his branch of the family was out hunting near Paráspur, he met a faqir eating what appeared to be carrion. The holy man pressed him to join, and his repugnance yielded to hunger and a dread of the curse which was promised to his refusal. To his surprise it turned out to be excellent wheat flour (Ata), and at the faqír's bidding a pot full of the deceptive flesh was buried under the doorway of the fort which Lál Sáh was building.

PARASRÁMPUR.—*Pargana PATTI—Tahsil PATTI—District PARTABGARH.* This place was founded by Parásram, a Gosháín. The road from Bela to Bálshálhpur passes a mile from this village. It is six miles from Bela and close to the river Sái. There is alleged to have been a fort here belonging to Madan Singh Bais, a subject of the great Gahilwá Rája Mamk Chánd; he revolted. Álha and Údal were sent against him; the Rája seized and imprisoned them; but their wives Sona and Blola raised a force, conquered the Rája, and released them. There is a temple of Chauhárja Debi here, at which cocks and pigs are sacrificed. There is a fair in honour of Chauhárja Debi at which about 6,000 people assemble. Population 329.

PARIAR Pargana—Tahsil UNAO—District UNAO.—This pargana is bounded on the north by Safipur, on the east by pargana Unao, on the south by Sikandarpur, and on the west by the Ganges, which separates it from the Cawnpore district of the North-Western Provinces. The pargana is nine miles long by five broad, and its area is 36 square miles or 23,040 acres, divided into 42 mauzas or townships. The soil is chiefly loam and clay, and the pargana produces wheat and barley of the first quality. The principal stream is the Kalyáni, which falls into the Ganges. Water is found 32 feet from the surface. There are many acres of groves, chiefly of mahua and mango. There are three bazars. Salt earth is to be found in small quantities. There are two lakes in the pargana, viz., Mahna, beside the village of Panar, which is about two miles long and half a mile broad, and Bhedeona, in the village of the same name, about a mile square. The principal village is Pariar on the Ganges, which is held sacred by the Hindus, and is separately noticed. The land revenue amounts to Rs 29,403, which gives an assessment of Re 1-4-6 per acre.

The tenure is as follows:—

Talukdar	...	...	...	...	1,529 acres
Zamindar	...	...	...	...	13,576 "
Pattadar	...	...	...	...	7,759 "

The population is 15,717, of whom 8,173 are males. The people are poor, and, as a rule, involved in debt. The principal fair is that held on the Kártik Púramáshi at which 100,000 people assemble.

Tradition relates that there was formerly a jungle here. In the Treta Yor, or second age of the world, Lachhman, by order of his brother Rája Bám Chandar, of Ajodhya, turned out Ráni Sítá on this land; hence the name of the pargana from the Sanskrit word "Parbar," to turn out, or let go—i.e., divorce—afterwards corrupted into Pariar. In 595 A.H. (1187 A.D.), Hewanchal Singh, a Dikhit Thákur, came here with an army from the north, conquered the Lonias, then zamindars of the pargana, and founded the village of Pariar. In 1785 A.D., 28 villages were taken from Sikandarpur and Safipur and formed as pargana Pariar.

PARIAR—Pargana PARIAR—Tahsil UNAO—District UNAO.—Lies in Latitude $26^{\circ}44'$ north, longitude $80^{\circ}22'$ east to the north-west of Unao, at the distance of 14 miles. An unmetalled road connects it with Rasúlabad. The river Ganges runs past the village towards the south. There is a lake by name Malna near this village. The origin of the name is given in the pargana article. Rúp Singh, Báchhlíl, was a man of note here in the time of Mián Almás Ali Khan. He built a fort and a ganj or walled bazar at this place. A tahsildar resided here during the Nawabi. There is one general market, and a cloth market twice a week in Daulatganj. There is now no saráé, thána, or tahsil. There is no jungle near. The climate is good. The population amounts to 2,593, of whom Brahmans are as many as 638, and Musalmans only 117. There is a great bathing fair on the Kártiki Púramáshi, attended by 100,000 souls. The market and fair realize about 1,522 rupees only. There are 589 mud-built houses and two masonry. There are six Hindu temples.

Tradition relates, when Rája Rám Chandar was performing the sacrifice called Ashwamed Jagg, he loosed the horse Shyambaran, and announced that whoever caught it would thereby signify a wish to make war with him. Kus and Lav, the sons of the raja himself, seized the horse in the jungle of Pariar, and thereupon a great fight ensued. In a temple at Pariar there are to be seen up till the present time a number of arrow heads said to have been used by the contending parties, and they are also sometimes picked up in the bed of the river. There is a temple in honour of Sri Bálkaneswar Náth Mahádeo on the Ganges built by Lav and Kus, and one to Jánkjí or Ráni Sítá.

PARSANDAN—Pargana GORINDA PARSANDAN—Tahsil MOHÁN—District UNAO.—Parsandan is 12 miles south of Jhalotar Ajgain and 14 north-east of Unao. In the king's time it was headquarters of the pargana of the same name, but since the establishment of British rule Parsandan has been joined to pargana Gorinda, and made a part of tahsil Mohán. A metalled road from Lucknow to Cawnpore passes through this part of the country. There is nothing certain known about the date and circumstances connected with its foundation. It is said that in early days there was a dense jungle in the vicinity, and the heroic Paras Rám, the sixth incarnation of the deity, performed his penances here; date unknown. There were some traces of his place of worship left which induced Rája Ugrasen to come from the other side of the Jumna, and he cleared the jungle, and founded the present town. It is supposed to have taken its

name from having been the residence of Paras Rám. The soil is principally clay. There is a pleasing variety of hill and hollow round this town. There is no jungle. Climate healthy and water good. Some 500 years ago there was a great contest between Himmat Singh, ancestor of the present possessors, and the Subahdar of the king of Delhi. There are still ruins of an old fort built by Himmat Singh. The population is divided as follows :—

	Hindus	Musalmans.	Total.
Brahman	...	1	
Chhattis	...	64	
Koris	...	102	
Ahirs	...	178	
Others	...	703	
Total	1,048		1,048

There are 191 mud-built houses.

Latitude	...	26° 42' north.
Longitude	...	80° 46' east

PARSHÁDEPUR Pargana—Tahsil SALON—District RAE BARELI—This pargana formerly in the Partabgarh district lies north of the Sai; its area is fifty-four square miles or 34,691 acres. The population is 33,037 or 612 to the square mile, almost entirely Hindu—3,722 are Brahmans, 2,811 are Chhattis, 5,576 are Ahirs. Chhattis hold forty-two out of the sixty villages. The Kanhpurias are only fifty-two, showing that they have recently spread into this pargana, the Gautams are 2,350.

There are sixty villages now in Parshádepur held as under :—

Gautams	...	14
Kanhpurias	...	28
Muhammadans	...	6
Brahmans	...	3
Others	...	7
Jungle grant villages		2
		60 villages.

This pargana had no existence as such till about 1190 fasli (A. D. 1783); it was part of the Nasírabad pargana given in Jágir to the Bahú Begam. In her tenure Parshádepur and Atcha were constituted as parganas. Another account gives Sikandarpur as the old name of this pargana, and Pars, a Bhar chief, is said to have called it Parshádepur. The Bhars were driven from here as from other places by Muhammadans, whose traces are found in the names of villages as Rashídpur, Mohí-uddínpur, and Dilawarpur, &c. The Patháns were ejected through the instrumentality of a Kurmi, named Dási, who it is said became a Moslem, and gaining influence at the court of Delhi, acquired a grant of the pargana. Dási was himself killed and succeeded by some Gautam Rajputs, who are still in the pargana represented by Ráe Mahipál Singh, Taluqdar of Bára, and other owners of six independent villages.

The place, Parshádepur, is really the mingled village sites of some four villages—viz., Rámpur, Ahora, Launsari, Songna, and Shahápur. There is no village called Parshádepur. A force used to be quartered there under the native government of Oudh. When the country was annexed Salon was the name given to a district, and the headquarters were placed at Kashwípur in this pargana on the bank of the river Sai. Upon the mutiny breaking out the civil officers went to Rája Hanwant Singh's fort of Kálakánkar, and thence to Allahabad. The Náin taluqdars, true to their character of pestilent marauders, signalised themselves by seizing the earliest opportunity in the mutiny to plunder right and left.

PARSHÁDEPUR—Pargana PARSHÁDEPUR—Tahsil SALON—District RAE BARELI.—This place was founded by a Bhar chief, Rája Pars, on the road to Salon. The river Sai flows a mile to the south; it is twenty miles from Rae Bareli. It is alleged that the name of this place was Sikandarpur in ancient days. The population is 4,319, of whom the Hindus are 2,645 and Musalmans 1,674. There are 48 masonry houses, five temples to Mahádeo, six mosques, three imámbáras, and one vernacular school. There is a bazár called Khudáganj; the annual sales amount to Rs. 5,000.

PARTABGANJ Pargana—Tahsil NAWABGANJ—District BARA BANKI—
This pargana is bounded on the north by villages of the Fatchpur tahsil, on the east by villages of the Rám Sanchi Ghat tahsil, on the south by pargana Satrikh, and on the west by pargana Nawabganj. Its area is fifty-six square miles or 35,751 acres. The cultivated soil amounts to 24,288 acres, the culturable to 3,776 acres, and the barren to 6,339 acres. The irrigated area amounts to 10,212 acres and the unirrigated to 15,296. The Kalyáni skirts the pargana on the north and east. Its length within the limits of the pargana is about six miles. This stream does neither good nor harm. Water is met with at from six to twelve feet. The metalled road to Fyzabad passes through this pargana. There are no manufactures of any note. The land revenue amounts to Rs. 64,293.1-6, falling at the rate of Rs. 2-5-1 per arable acre. The fifty-four villages of this pargana are held under the following tenures —

Taluqdari	...	...	...	...	...	...	26
Zamindari	...	...	...	...	...	...	15
Pattidari	...	...	...	...	...	...	13
						Total	54

The pargana is held by Rajas Sarabjít Singh and Farzand Ali Khan, Chaudhráin Sáhib-un-nisa, Hakím Karam Ali, Wájid Husen, Ghulám Abbás, Náipal Singh, and Amjad Husen. The population amounts to 38,556, the high castes number as many as 6,000, other castes number as follows:—Ahírs 3,139, Kahárs, 2,304, Náos 889. Schools have been established at Partabganj, Safdarjanj, Rasauli, Udhauh, and Málpur. There is a post-office at Safdarjanj. Police posts are at Jalálpur and Maktaura. There is no registry office. A fair held at the end of Asadh, in honour of Nág Deota, at mauza Machhad, is attended by about 11,000 persons; milk and rice are offered. The pargana takes its name from the principal

town. In the village of Pindra a battle was fought between the king's men and the Mahmudabad taluqdar.

PARTABGANJ—Pargana PARTABGANJ—Tahsil NAWABGANJ—District BARA BANKI.—This market town lies in latitude 26°55' north, longitude 81°20' east, at a distance of five miles east of Nawabganj on the Fyzabad road. It was founded on the land of Rasauli village by Rāe Partab Singh, a royal official, about 150 years ago. The market days are Mondays and Fridays. This ganj was very prosperous during the Nawabi, but now it presents the aspect of decay. There are two large jhils close to the village which in the season are covered with ducks, &c.

Dhān Singh, a banker, built a masonry tank and wells here during the Nawabi. Since then Mátádín, Halwái, has constructed a masonry tank on the road side at a cost of Rs. 10,000. There is a branch school at this place.

PARTABGARH DISTRICT ARTICLE.

ABSTRACT OF CHAPTERS.

I.—PHYSICAL FEATURES. II.—AGRICULTURE AND COMMERCE III.—THE PEOPLE. IV.—ADMINISTRATIVE FEATURES. V.—HISTORY.

CHAPTER I. PHYSICAL FEATURES.

Position—**Boundaries**—**Area and population**—**General aspect**—**Soil**—**Fertility**—**Water**—**Climate**—**Rainfall**—**Natural drainage**—**Prevalent diseases**—**Vegetation**—**Rivers**—**Watershed**—**Lakes**—**Animals**.

Position—The Partabgarh district lies between $81^{\circ} 24'$ and $82^{\circ} 29'$ of east longitude, and $25^{\circ} 33'$ and $26^{\circ} 10'$ parallels of north latitude, having an extreme length of 70 miles, and an extreme breadth of 41 miles. The area is 1,444 square miles, the population 7,82,681 souls. It is at an average altitude of 300 feet above the sea. There are no mountains.

Boundaries.—It is bounded on the north by the conterminous district of Sultanpur, of which the adjoining parganas running from west to east are Amethi, Tappa Asl, and Chanda, on the west by the parganas of Salon and Parshadepur of Rae Bareli. The Ganges running south-east and dividing Oudh from the Allahabad district of the North-Western Provinces, is the boundary of the district as far as the village of Jahunabad. This adjoins the village of Kadwa in the Allahabad district. Here the boundary line takes a north-east direction, and runs up very irregularly to the Gunti river, conterminously with the Allahabad and the Jaunpur districts of the North-Western Provinces. The Gunti, across which lies the Alde-mau pargana of Sultanpur, forms the boundary for four miles only.

Thus the district adjoins the districts of Sultanpur and Rae Bareli in Oudh, Fatchpur, Allahabad, and Jaunpur in the North-Western Provinces, its area, internal divisions, and population are shown in the accompanying table. —

District.	Parganas.	No. of mauzas or townships.	AREA IN BRITISH SQUARE MILES.		POPULATION.				No. of persons to each square mile.	
			Total	Cultivat- ed.	Hindus	Muslims	Males	Females		
Partabgarh	...	635	355	192	198,902	20,875	112,454	107,828	270,777	619
Ateha	...	68	79	41	42,228	2,415	22,107	22,446	44,048	655
	Total	703	434	232	241,130	23,290	134,061	129,769	264,420	609

Kundi Path	Tahsil	Parganas.	No. of mauzas or townships.	ACRE IN BRITISH SQUARE MILES.	POPULATION.					No. of persons to each square mile.	
					Total.	Cultivat-ed	Hindus.	Moham-mendans.	Musas.		
Patti	...		810	468	217	200,679	16,510	115,040	107,233	228,173	477
Dalippur	...										
Bihâr	...		237	225	105	107,595	11,574	50,919	59,566	119,469	514
Mankpur	...		120	30	16	45,122	5,038	27,400	25,382	50,819	1,112
Dhingwas	...		116	99	34	45,042	1,146	23,510	23,478	46,998	475
Rampur	...		191	179	73	73,777	3,795	38,931	38,641	77,372	438
	Total	...	696	542	217	271,666	23,308	147,829	117,055	294,878	543
	District Total		2,215	1,444	697	719,329	63,153	398,411	324,060	782,471	542
Prisoners	...		---	---	---	---	---	13	52	169	---
Europeans	...		---	---	---	---	---	13	5	18	---
Eurasians	...		---	---	---	---	---	15	8	23	---
	Grand Total	...	2,215	1,444	697	719,329	63,153	398,411	324,060	782,471	542

This statement is taken from the census report, and does not quite agree with later calculations, the details of which are not procurable.

The present district of Partabgarh then contains three tahsils and seven parganas. Up to 1869 the district contained nine parganas—namely, Salon and Parshadepur—in addition to those in the foregoing table. The area in acres was 11,09,072.

Correction in area.—This total of acres gives a superficial area of 1732.8, or in round numbers 1733 square miles, showing an increase of nine square miles over the area given by the settlement survey. The error in that calculation being the result of the omission of the areas of the jungle grant estates which were surveyed by the revenue surveyor, but were not mapped by the field survey establishment. The jungle grants, as they are styled in the records, lie in parganas Partabgarh and Salon only. They constitute twenty-eight mauzas, of which twenty-three belong to the latter pargana and five to the former. All these small estates were formed almost entirely out of waste lands appertaining to certain villages confiscated in 1859. The cultivated areas having been conferred in reward on various loyal subjects, the uncultivated portion was stripped from the villages, and resorted for the purpose of waste land grants.

Under the recent territorial re-distribution of the fiscal divisions of Oudh, the Partabgarh district has been deprived of one of its four tahsils, the two parganas of Salon and Parshadepur having been transferred to the adjoining district of Rae Bareli, and the Ateha pargana (which with the other two made up the Salon tahsil) having been added on to the Kunda tahsil. By the loss of these two parganas the area of the district is diminished by 280 square miles and 347 mauzas; the former population was 936,053.

Present jurisdiction of the Deputy Commissioner of Partabgarh.—The present jurisdiction, therefore, of the Deputy Commissioner of Partabgarh

extends over an area of 1,444 square miles, embracing 2,214 mauzas, with a population of 782,681 souls. In point of magnitude the Partabgarh district now stands eleventh of the twelve.

General aspect.—The general aspect of the Partabgarh district is that of a richly wooded and fertile champaigu country. The ordinary dead level is here and there relieved by gentle undulations, and in the vicinity of the rivers and rain streams by ravines and broken ground. The southern portion of the district in the more immediate neighbourhood of the Ganges is perhaps more densely wooded than other parts. In places may be seen uncultivable usar and reh impregnated plains. These, however, do not extend over any considerable area. For the most part rich and varied cultivation, with magnificent groves of mango, mahua, and other trees combine to form a pleasing landscape, into which the neatly built villages and hamlets of the population enter with no small effect.

Soil.—The soil of the district is light, but at the same time very fertile. The prevailing soil is known by the name of "dumat"—i.e., two earths. It may be said to be argil and silica in thorough combination. Damat degenerates into the poor sterile stuff known as "bhûr," where the sand too largely preponderates over the mould. Such localities are the uplands near the Ganges, Sai, and Gumti. The stiff and rich loamy soil, styled "matia," is in this district to be found, chiefly in the vicinity of large swamps or jhils. In such places, where there is a sufficiently rapid evaporation of the rain water, magnificent crops of wheat and sugarcane may frequently be seen, but, unlike the ordinary soil of the district, considerable labour and strong cattle are required to prepare the land for the seed.

Fertility.—The soil, though fertile, bears evidence of exhaustion through want of manure and fallow seasons. The latter condition has, I fear, ceased to be regarded as an essential to successful farming by the agriculturist of this district. The root of the existing complaint, that the present yield is not equal to that of former times, lies in the fact that, under the native rule, a field was seldom tilled for more than two or three years in succession. In the third or fourth year, a plot of waste was broken up (on which a nominal rent only was assessed), while the old land was allowed to lie fallow. A succession of rich harvests was the consequence. Now, however, owing to the greatly increased number of the cultivators, and the proportionately enhanced demand for land, caused by the closing to the country of the outlets of military service, feudal retainership, and the many other occupations incidental to the native dynasty, competition steps in and prevents the resting of a single acre. With respect to manure, I think a growing appreciation of its value is discernible; at the same time it is far more difficult to procure than formerly.

Water.—The water obtained from the wells is for the most part sweet and good. In several villages, however, it is found to be brackish and strongly impregnated with the saline properties of the circumjacent saliferous lands. It is in these villages that the finest and most luxuriant tobacco is grown, generally on old village sites. It is asserted, and I believe not without truth, that in certain wells in which the water is ordin-

arily sweet, a change is sometimes perceptible, the water for a season becoming brackish, but subsequently resuming its normal condition. This may possibly be attributable to subsoil percolation, after the absorption of large quantities of surface moisture; but the solution of the problem, if problem there be, is worthy the attention of the analyst.

Water supply.—Abundance of water, both for irrigation and domestic purposes, exists as a rule throughout the district. The exceptions are ordinarily in localities bordering on the banks of rivers and nálas, where, owing to the sandy nature of the subsoil, mud wells are found to be impracticable, and the building of masonry wells is attended with considerably greater expense than elsewhere. There are no less than 9,947 masonry wells in working order at the present time, of which 3,146 have been constructed since the annexation of the province. This represents an average of between three and four wells to each village in the district. Mud wells are innumerable, and are sunk annually as required, the cost being trifling. The average depth at which water trickles is 25 feet. The range of distance varies from 11 to 80 feet.

Climate, temperature.—The climate of the Partabgarh district is comparatively temperate, and is decidedly salubrious. The maximum heat in the hottest months is less, I believe, than that experienced in the adjacent district of Allahabad to the south of the Ganges, while the climate of the cold season, which ordinarily extends from the 15th October to the 15th March, can hardly be said to be surpassed by any climate in Europe.

The readings of the thermometer in 1869 shows a mean range of 29·7 degrees, and for the following year, 1870, a mean range of 30·1 degrees. Taking both years together, the maximum range was 43 degrees in April, 1870, and the minimum range 17 degrees in August, 1870, the same year exhibiting both extremes.

Rainfall.—The average for 1864-1868 inclusive was 36 inches; the average of the twelve years ending with October 1st, 1875, has been 37·3 inches, three years have shown drought, 1864, 1868, and 1873; three have shown excessive rainfall, only two have had the moderate rainfall, 35 to 46 inches, which when properly distributed generally results in a bumper crop.

Average fall of rain in Partabgarh district

Years.	Inches.
1864	26 0*
1865	30 0
1866	35 0
1867	52 1
1868	26 0
1869	44 1
1870	56 8
1871	59 0
1872	29 1
1873	26 0
1874	33 2
1875	36 0
<hr/>	
<i>Average for 12 years</i>	
	37 3

*Circa.

The accompanying table exhibits the rainfall for the last two years of drought, 1868 and 1873. It will be noted that the entire rainfall was not scanty ; the distribution was capricious and unusual, and there was no rain during the individual months, in which it is much needed for agricultural purposes. There are four rainfalls, each of which must be propitious to secure a good harvest. First, the June rains, the former rains as they may be called. In 1873, there was under a quarter of an inch, not enough to moisten the earth for the plough and to water the early rice. Second, the main monsoon, which commences in July and ends at the beginning of October. This was sufficient in both years, but the fall in September, 1873, was only 6·6 inches, and it ceased too soon—viz., on September 15th. Thirdly, the latter or October rains, which are required to water the late rice, and moisten the land for the winter ploughings ; these were wholly deficient in both years. Fourthly, the January-February rains, which were wholly wanting in 1869, and in 1874 were under half an inch.

Speaking broadly, then the rains commenced well in 1868, badly in 1873. They ended with a good fall in 1868, but too soon, in 1873 they were scanty for the last month, and ended still earlier in September. So far 1873 was much worse than 1868; then there was absolutely no rain in either year from October till January. In February, there was no rain in 1869, and not quite half an inch in 1874.—

		1868.	1873
Rainfall	from June 1st to October 1st	29·4	28·7
"	from October 1st to December 31st	0·0	0·0
"	in June	3·2	0·2
"	in September	9·7	6·6
"	in October	0·0	0·0
Date of rain commencing	...	June 5th.	June 21st
of rain ending	...	September 23rd	Sept. 13th
Rain in January-February of ensuing year	...	0·0	0·4

Natural drainage.—The large admixture of sand in the soil of this district favours a rapid absorption of moisture. At the same time, a large share of the superabundant water is carried off by rain-streams, some of which, when swollen, assume formidable dimensions, and acquire a very considerable velocity. Thus the district may be said to possess an excellent natural drainage, which no doubt exerts a highly favourable influence on its general salubrity.

Prevalent diseases.—Of purely endemic diseases, intermittent fever, skin diseases, and ophthalmia are perhaps the most common. In the cold season of 1868-1869, the district suffered from an epidemic of small-pox, which was immediately followed by a severe and general outbreak of cholera. These epidemics, if they did not originate in, were doubtless rendered more virulent by, the death and distress, which resulted from the total failure of the autumn harvest of 1868, and the partial failure of the spring crops of 1869. The intermittent fever above alluded to is most prevalent at the close of the rainy season, and generally disappears with the thoroughly cool weather and westerly winds of November. While attributable to malaria, the disease is doubtless kept alive by debi-

litating influences, such as a trying exposure to alternate cold, damp and hot sun; the constitutions of the poorer classes being at that season unaided by sufficiently stimulating nourishment.

Vegetation.—There is no lack of vegetation in this part of the country. Trees, both large and small, low brushwood and grasses abound. The fine umbrageous groves of the mango and mahua in this and the adjoining districts, often the growth of centuries, cannot fail to impress the traveller with admiration. It was at one time apprehended that these old trees were in many places falling under the axe, without at the same time any attempt being made to replace them by fresh plantations. This led to the subject being taken up by district and settlement officers. The result of my enquiries in this district, extending over nearly three years, is highly re-assuring. The wooded area, so far from being diminished, is gradually extending.

*The mango (*Magnifera Indica*).*—Of cultivated trees the mango largely preponderates. In the Kunda tahsil and the Ateha pargana mahua groves are numerous, but in the remainder of the district it is the exception to meet with a grove of any other tree but the mango. It is largely planted by all, and has hitherto been most religiously preserved by the Hindus. It is one of the five trees, which they are taught to regard as sacred. They are brought up to consider as a meritorious act the planting of a mango, but the cutting down or destruction of it as a species of sacrilege. This feeling is, however, losing force amongst them; several instances having recently come under my notice of high caste Hindus felling their mango trees, and selling the timber. The sale of mango groves also is far more common than it was a short time ago. Nevertheless, the propagation continues to outstrip the destructive agency; and as the operation of the latter is very gradual, no very appreciable difference as regards the removal of the older trees will be apparent. The wood of the mango is of a light colour and soft. It is largely used for building and for fuel. It is also employed for a variety of common purposes. In building, the wood of the mahua is, however, greatly preferred by those who can afford it, being more lasting both in respect to the ravages of insects and the action of wet. The fruit of the mango ripens in May, and is in season until September. It is extensively consumed by all classes, and is so abundant as to be within the reach of the poorest. As a further instance of the gradual change of ideas in the Hindus of the present day, I may mention that the fruit of the mango, the sale of which was formerly almost unknown, has now become a regular market commodity. Zamindars and taluqdars alike, many of them no longer entertain the slightest repugnance to turn their orchard produce into money.

*The mahua (*Bassia latifolia*).*—As previously stated, the mahua is principally found in the western half of the district. The flower withers in March and April and drops from the tree during the night. It is then collected and carried away in baskets. Of this tree Mr. King writes:—"There are found to be in the four tahsils the large number of 131,570 mahua trees. These represent a valuable pro-

perty, and as, save in very exceptional instances, I have not assumed them as an asset of revenue, I look on them as a considerable resource in bad years and other times, upon which the mālguzār can fall back. If we assume every tree to produce twenty 'sors' of dried flower, this, at the price at which mahua has sold for the last four years—viz., 1½ maunds per rupee—would represent a sum of Rs. 1,44,856. It is largely used for the distillation of spirit, and, when plentiful, is given to cattle. As a rule, the mahua crop is not good save once in three years. The seed of the mahua (which succeeds the flower from which the spirit is made), is extensively used for the manufacture of oil for burning; and the failure of the mahua crop is usually followed by a high price of oil throughout the year in which the failure occurs."

*The tamarind (*Tamarindus Indica*) and other trees.*—That most graceful and beautiful tree, the tamarind, is everywhere common, together with the shisham (*Dalbergia sissoo*), the tun (*Cedrela toona*), siras (*Acacia speciosa*), jámun (*Eugenia jambolana*), gúlár (*Ficus racemosa*), and ním (*Azadirachta Indica*). It is dotted about throughout the groves of the district. The wood of the tamarind is used for fuel only. The jámun and gúlár come in most usefully in the construction of the "mwár" or wooden supports of masonry wells. The wood of the shisham and tun are expensive, and are only accessible to the wealthy few. The latter is highly esteemed for furniture, and the former in the manufacture of bullock carriages, or "baláls" as they are called. The ním is prized for its medicinal properties. Its seeds yield an oil which is used chiefly as a therapeutic, although the poorer classes burn it in their houses. The disagreeable odour it emits is its principal drawback. The wood of the ním is somewhat soft, but enters largely into the manufacture of small articles of domestic use. Who has not heard of the "ním-ka-nuswák"*, or famous native tooth-brush, which is said to exert so beneficial an effect on the enamel of the Indian ivory? From the older trees there exudes at times large quantities of sap of exceedingly bitter taste. This is carefully collected by the people, and is used as a tonic in cases of boils and other skin eruptions.

*The kathal or jack fruit tree (*Artocarpus integrifolia*) and other fruit trees.*—The kathal or jack fruit tree occupies a high rank in the estimation of the people. The fruit is much sought after, and in the season the price varies, according to the size, from two pice to one rupee each. Other fruit-bearing trees—such as the barhal (*Artocarpus lakoochay*), shahút or mulberry (*Morus Indica*), bel (*Egla marmelos*), karaunda (*Carissa carandas*), and ámla, or as it is commonly pronounced aonla † (*Phyllanthus emblica*)—are all more or less common; while the orange, lemon, guava, pomegranate, and other finer fruits, find a place only in the gardens of the wealthier zamindars and residents in large towns.

* Mr. Elliott, in his chronicles of Ootacamund, mentions a curious circumstance in connection with this subject—viz., that the Rājkwár is alone of all Rajput clans forbidden the use of the ním tooth-brush.

† Also called *Phyllanthus emblica* of the natural order Euphorbiaceæ.

Trees of wild and indigenous growth—Of purely indigenous trees, the pípal* (*Ficus religiosa*), bargad (*Ficus Indica*), pákar (*Ficus vinosa*), amiltás (*Cassia fistula*), chilbil (*Ulmus integrifolia*), kachnár (*Bauhinia*), bakáin (*Melia azedarach*), sahijna or horse-radish tree (*Moringa pterygo-sperma*), sihor, of stunted growth (*Trophis aspera*), are perhaps the most conspicuous. The wood of the pípal is chiefly used as fuel in brick-kilns. The resin or gum, which exudes from the bark, is collected and manufactured into the “chúris” or bracelets worn by native women. Elephants, camels, and other animals browse on the leaves of the pípal and bargad. The glutinous substance found inside the seed-pod of the amiltás is a very old and much valued medicine in the hakim's pharmacopeia. The chilbil yields a white pretty looking wood, which is sometimes used for making plough bullock-yokes; but it is fragile, and in consequence but little esteemed. The kachnár, when in full blossom, affords a beautiful spectacle, while the flowers emit a fragrance which is almost overpowering. The natives pluck the buds just before they burst into flower, and eat them either raw or prepared as a condiment. The bakain and sahijna call for no particular remark beyond that they are exceedingly ornamental trees. The leaves of the sihor are consumed by the cattle, who regularly strip off the smaller branches, and thus no doubt cause the tree to bear that close-cropped stunted appearance which it does.

Dhák (Butea frondosa) and rús (Adhatoda vasica) brushwood—The small patches of jungle which are now left in this district are principally composed of dhák and rús brushwood, interspersed with the thorny makoe (*Solanum nigrum*), dehra, wild karonda, and sihor. Around most of the old forts of the taluk lurs, these thorn bushes were grown so thickly as often to form a dense and impenetrable thicket for several hundreds of yards. The dhák sometimes shoots up into a large tree. I recently came across one which was not less than 40 feet high. The root of the dhák, or “chheol” as it is also called, furnishes a coarse fibre, wherewith ropes are manufactured. Buffaloes are fed on the leaves. The rús is extensively employed in the construction of the fascine-like supports of mud wells. The smaller branches are exceedingly pliant, and are worked round and round in a sort of neat triple plait. The leaf is held to possess high qualities as a manure, and is scattered over the fields just before the rainy season commences. It is then worked into the soil with the plough, and left to decay with the moisture, and form mould. As fuel it is almost exclusively used in the process of boiling down the cane juice, and is collected into large heaps some days prior to the cutting down of the sugarcane.

The bamboo (Bambusa arundinacea)—The bamboo, though to be met with in abundance in this district, can hardly I think be said to be

* In his chronicles of Oonao, Mr C. A. Elliott, C.S., writes—“There are five sacred trees among the Hindus—the ‘pípal,’ the ‘gúlar,’ ‘barged,’ ‘pákar,’ and mango. Of these the ‘pípal’ is far the most reverenced. A good Hindu, who on a journey sees a ‘pípal’ tree on his road, will take off his shoes and walk round it from right to left (pardachua), and repeat this verse—

“Múle Bráhma, tuche Bishan, Sákha Rúdr Maheshúran, sir madhe basat Ganga,
pátre, pátre Dewánám, Brichh Réj namastute.”

“The roots are Bráhma, the bark Vishún, the branches are the Mahádeos.

“In the bark lives the Ganges, the leaves are the minor deities.

‘Hail to thee, king of trees!’”

indigenous to it. In the northern parts of the province it forms, I believe, extensive jungles. It is one of the most ornamental, as it is one of the most highly prized natural products of the country. To attempt to detail its various uses would be tedious. For thatching purposes, for banghy poles, in the manufacture of umbrellas and baskets, and for many other common purposes, it possesses a special value.

The wild aloe (Aloe spirale (Aloe nitromontana)).—The khetki or “háthi chingir,” one of the aloe tribe, is now chiefly grown as hedges to keep out cattle. It yields a strong fibre, which was formerly much used in the manufacture of rope and coarse matting. Where hemp (*can*) is procurable, however, the aloe is at a discount as the process of making rope and matting from the former is far easier than from the latter. In the district jail many of the prisoners are employed in turning the aloe to account in the manner above-mentioned, as tolerably hard labour is demanded to beat out a certain amount of fibre in an allotted time.

*The senhur (Epicarpus orientalis) and other plants.—*The senhur, a plant of the euphorbia tribe, also forms excellent hedges for the prevention of cattle trespass and for the protection of young trees. It is everywhere common. The madár (*Culatropsis Hamiltonii*), generally regarded as an ill-favoured weed, but it has its uses notwithstanding, for valuable medicinal properties akin to those of the *ipecticuanha* plant are ascribed to it. That queen of poisonous plants, the dhatúra (*Datura alba*),* with its lovely bell-shaped flower, is but too common in the district. Although it possesses so evil a reputation, it is permitted to flourish unmolested up to the very doors of the houses. The flower of the “harsinghár” (*Nyctanthes arbor tristis*) is carefully collected and dried in the sun, after which it is steeped in water and simmered over a slow fire, when it produces a brilliant yellow dye. This dye is not so much esteemed, however, as that yielded by the cultivated “kusam” or safflower.

*The palm.—*There are but few palm trees left in this part of the country. They have gradually died off, or been cut down, and have not been replaced. Some fine trees are still to be seen in the neighbourhood of Mánikpur. The Khajúr or date palm (*Phoenix sylvestris*) and the tár (*Borassus flabelliformis*) are the only two varieties known to this district.

*Grasses.—*Of grasses and ridges there are several varieties. Those most esteemed are the dúb,† (the sweetest and best of all, and which, when carefully tended, is equal to English lawn grass), the janewar, the mothé,‡ the senwei, the danura, and the makrallí, of prostrate grasses. The senwei and danura come up and are reaped with the rice crop. Of standing grasses, the sarpat, the sentha, the gándar, or tin, the kása, and the kus are the best known and most useful.

* The “kála dhatúra” (*Datura fastuosa*) is also to be met with, but is not so common. It is the more powerful poison of the two.

† Scientific name *Agrastis luncaria*.

‡ Scientific name *Cyperus rotundus*.

* *The sarpat (Saccharum moonja)*—The “sarpat” grass is chiefly found along the banks of the Ganges, and to some extent by the sides of the Sai and other streams. It delights in a light sandy soil, and attains to a considerable height in the cold weather. When in full flower, in the month of November, it is highly ornamental. The uses to which this grass is put are numerous, and it forms, where grown to any extent, a really valuable property. Each plant possesses three separate parts, each part being known by a distinctive name, and applied to a different use. The leaf or blade is called sarpat, and is used for thatching. The upper and tapering portion of the stem for about three feet or so, is incased within three wrappers or sheaths. This goes by the name of sirkī, and comes into use in the manufacture of winnowing fans, sieves, &c., and for the coverings of carts in the rainy season. The wrappers or sheaths are called “munj,”* and of these when thoroughly dried and beaten out, twine and matting are extensively prepared. Lastly, the flower even comes into play, being tied into bunches and figuring as the domestic broom.

*The gándar or tin grass (Andropogon muricatum)† and the “Kásá” (Andispoya muricatum)—*From the root of the gándar or tin grass is obtained the scented fibre called “khas,” of which the cooling apparatus known by the name of tatties are made. The upper joint of the culm of this grass is styled “sink,” and from it are manufactured numerous small articles of domestic use, such as fans, grain baskets, &c. The tin or leaf is called the sarpat, also used for thatching purposes; but is greatly preferred to the latter being thicker and more impervious to wet. The kásá is a less esteemed grass. It is, however, made into coarse string occasionally.

The kus grass—The kus possesses no practical utility that I am aware of. A blade of kus grass is made the accompaniment by Hindus of any gift offered to a Brahman. In the month of October (Kuáí), when the Hindu head of the family makes his yearly oblation of water to his ancestors, he always makes a point of wearing on the third finger of each hand a ring made out of kus grass, and it is this kus grass which has given the name to the tenure known as “kushast shankalp,” the literal meaning of kushast being *through the medium of kus.*‡

Rivers—The rivers of the district are the Sai, the Ganges, and the Gumti. The principal river is the Sai, which traverses four-fifths of the length of the district. This river, which is never perfectly dry, rises in the Hardoi district in Oudh, and running through that and the adjoining district of Rae Bareli, enters Partabgarh between the Partabgarh and Kunda tahsils, and, with innumerable sinuosities maintains a south-easterly course through the Partabgarh into the Patti pargana, where it leaves the district and enters Jaunpur. It is finally united to the Gumti some

* The manū of the “khajhwā,” a species of “sarpat” peculiar to the banks of the Ganges, is of no use whatever.

† *Pallaria zizania* of Linnaeus.—Vide Drury’s plants of India, p. 38.

‡ *Kus* grass, hast, the hand, the grass passes from one hand to another, as does the tenure, hence the name.

twenty miles south-east of the town of Jaunpur. The Sai runs chiefly between high banks at a considerable depth below the level of the adjoining country. It seems probable that this depth was greater formerly, as the quantity of soil carried into the river is very great, and must be gradually raising the bed to a level with the surrounding country. The regular working of the annual rains in the alluvial lands of the Gangetic valley, to bring the surface irregularities of the soil to an uniform level, must have struck every one who has been for any length of time conversant with that part of the country. This river is navigable in the rains, as is also the Gumti all the year round.

The Gumti forms the boundary of the Patti pargana for a distance of about five miles only, quite in the north-east corner of the district, where it abuts on the borders of the adjacent district of Sultanpur. To the south-west again, in an entirely opposite direction, flows the Ganges, separating the lands of parganas Manikpur and Bihár from the neighbouring North-Western Provinces territory, for a distance of some forty-four miles. It leaves the district at a village named Jahánabad, in the Bihár pargana, about eighteen miles above Allahabad. The two rivulets—called the Chop and the Duár—empty their contents into the Ganges.

Watershed.—Regarding the watershed of the district, Mr. King writes—“ Nearly the whole of the watershed of the district lies towards the river Sai, which is thus in the rains a considerable stream. It receives the waters of several tributary rivulets, among which the Gogra, Lon, Sakarni, Bakláhi from the south, and the Udepur and Mangapur nálas, the Chamrowa and Puraiya, the nálas at Diwánganj and Parhat, and the Píli nadi from the north, are the most considerable. The district is, in fact, the basin of the Sai river. It is not till the immediate neighbourhood of the Ganges is reached that the watershed lies towards the south.”

Lakes.—There are many natural lakes, mostly small and more usually known as jhíls or tanks; but some are of considerable area, and in the height of the rains measure some miles in circumference, and cover large areas with shallow water. The lakes of Behti, Nanera, and Rohema are the most considerable of these. The surface accumulations of water are pretty evenly distributed over the district, but are seldom found near the banks of the Ganges or the Sai. The drainage afforded by these rivers naturally causes a scouring of the top soil, and this, carried on through centuries, has now removed much of the loamy deposit which formerly covered with a uniform coat the surface of the Gangetic valley. The sand, which underlies the loam at no great depth, is unable to retain the water which is carried off through the soil into nálas and ravines whence it finds its way into the stream. Where the clay or loam exists, the water is retained, and, as said above, this is pretty fairly distributed over the district in wide and shallow lakes. To attempt to deepen these considerably would be to defeat the purpose they now serve, for if the excavation were continued to the sand that lies below, the whole of the water would pass

away into the earth and be lost; they average about three feet deep, but are practically of no use for navigation or transport.

Wild animals—It is hardly to be expected that there should be many wild animals in a district so highly cultivated; nevertheless wolves still exist in the ravines and grass nálas, and frequently commit depredations on the flocks of the shepherds. Their numbers are yearly diminishing, and, with the continuance of the imperial grant for their destruction, will soon become a thing of the past. During the last ten years 256 wolves have been destroyed, while the total sum paid in rewards has amounted to Rs 740. For a full-grown animal from Rs 3 to 6 are allowed, and for a cub Re 1 only. Of enemies to cultivation may be mentioned the nil-gáe, wild cattle, pig, and monkeys. These last are to be seen in most large groves, and owing to the prejudice against killing them entertained by the Hindus, their numbers remain constant. They are exceedingly mischievous, and their devastations extend from the time the seed is put into the ground until it is ripe for the sickle. Nil-gáe, wild cattle, and pig are almost entirely confined to the grass or kachhá lands on the borders of the Ganges. They occasion very considerable damage in those villages which are within a distance of 5 or 6 miles from the river, and travelling as they do in large herds, a night's work is often attended with serious loss to the cultivator. Snakes are not numerous. From January, 1865, to the end of 1869, only 253 appear to have been killed for the Government rewards, which amounted to Rs 56-13-0.

Game—There is a fair sprinkling of small game in the Partabgarh district, consisting principally of the hare, pea-fowl (*Pavo cristatus*), grey partridge (*Ornithorus poutiyanus*), common snipe (*Gallinago gallinula*), large grey or European quail (*Coturnix coronata*), the bush quail (*Perdicula comibryensis*), together with several varieties of geese and ducks. The black partridge (*Francolinus vulgaris*) is a comparatively rare bird, and is to be found chiefly in the sarpat and kása grass along the banks of the Ganges.

CHAPTER II.*

AGRICULTURE AND COMMERCE.

Vegetable products—Cultivation and produce, fibres, indigo and cotton, pān gardens—Tāl and jhil produce—harvest Rotation of crops—Agricultural implements—Enemies of produce Agricultural operations Irrigation—Manure—Cattle, sheep, and goats Rents—distribution of land—Agricultural labour—Village establishment—Statement of prices—fish—Bazaars and markets—Fairs, bathing places, and shrines—Manufactures—Trade and traffic Ferries, roads, and bridges.

Vegetable products—Under this head will be noticed more or less briefly the ordinary cereals, millets, pulses, and oil-seeds. The only dyes which are cultivated, with the exception of the Harsinghār referred to in the last chapter, are the kusam (*Carthamus tinctorius*), which is sown with the spring crops, holdi or turmeric (*Curcuma longa*), chiefly grown by Murios amongst other garden stuffs; and indigo (*Indigofera tinctoria*), sugarcane, poppy, tobacco, cotton, and the fibres, sanai (*Crotalaria juncea*) and patwa (*Hibiscus cannabinus*) complete the list of the crops ordinarily cultivated in this district.

Wheat.—The white and the red wheat are both grown in these parts. There are two species of the former—the spike-eared and the awnless. These both go by the name of “daudi,”† while the red wheat is called “lalae.” If there be any actual difference between these species in this country, it appears to be but little appreciated by the native husbandman, the selling price being uniform for all three. I have always regarded the white wheat as finer and heavier grain than the red.

Cultivation and produce—Wheat requires ample irrigation, and in this district the fields are flooded at least three times during the cold season. In good going lands, or lands within a certain distance of the village site, luxuriant crops of wheat may generally be seen; thus showing that it thrives best in a well manured and rich soil. The seed is almost invariably sown in drills. In the subjoined table the irrigated lands are shown under two heads—rice, manured and unmanured, while the unirrigated lands refer chiefly to those low and moist khādīr lands on the borders of rivers and rain-streams, where, from the constant supply of latent moisture, the soil never stands in need of irrigation —

	Irrigated land			Unirrigated land.						
	Manured		Unmanured.							
	M.	s.	c.							
Average produce per acre of wheat	..	17	2	0	12	10	0	18	34	0

* This chapter is taken with a few alterations and additions from the Partabgarh settlement report.

† Probably after the *gul-e-daudi*, the common camomile flower.

These figures, calculating the maund at 82 24lbs, represent—

<i>For manured land ..</i>	...	...	...	88 87 bushels.
<i>" unmanured ditto ..</i>	...	...	...	16 79 "
<i>" unirrigated 'khadir' ditto ..</i>	...	...	...	18 93 "

The average on the three kinds of land being thus 19 71 bushels, and this is believed to be a very fair average for the district.

Reference to English standard—In his Farmer's Encyclopædia, Johnson has the following regarding the produce of wheat:—

“The fair produce of wheat varies so much upon different kinds of land, and is so much governed by climate and mode of cultivation, that it is difficult to form any acreable estimate of the amount on soils of average quality in ordinary seasons, and under the common course of management: it may, however, be fairly calculated at three quarters or perhaps twenty-eight bushels per imperial acre. To produce the latter quantity, circumstances must however be favourable, and anything beyond that may be considered large, though on some land four to five quarters are not unusual. The weight may average 60lbs per bushel. The straw is generally reckoned to be about double the weight of the grain; an acre producing three quarters of wheat of the ordinary quality may therefore be presumed to yield about twenty-six cwt.”

Making due allowance therefore for the two important conditions, “climate and mode of cultivation,” an outturn of 19 71 bushels per acre, over an extensive wheat growing district, is not at all a bad one.

Barley—Barley is of all grains the most extensively cultivated in this district. The soil is eminently adapted to it, and so would appear to be the climate also; for regarding this cereal the same writer, whom I have above quoted, records that “barley is a tender plant, and easily hurt in any stage of its growth. It is more hazardous than wheat, and is generally speaking raised at a greater expense, so that its cultivation should not be attempted, except where the soil and climate are favourable for its growth.” Again, in another place the writer goes on to say “The land that produces the best barley is generally of a silicious, light, dry nature. Cold wet soils, which are peculiarly retentive of water, are ill adapted to the growth of this grain, both in reference to its weight and its malting qualities. The whole matter of barley and its straw contains more silicious particles than that of any other grain cultivated by the British farmer; and hence one reason why a sandy soil is most congenial to the growth of this plant.” Certainly in this part of India barley does not appear to be a tender plant; nor does it require greater expense in its cultivation than wheat. For while the latter demands a rich soil, constant moisture, and in the up lands and other dry localities at least two waterings, barley thrives best on land but slightly manured, and will suffer but little if it does not get more than one watering.

Produce of barley—The average yield per acre of barley may be safely set down at sixteen maunds per acre, which, assuming the bushel of barley

to weigh 50 lbs., and the maund as before to be 82.24 lbs., represents 1315.84 lbs. or 26.31 bushels. The usual crop in England, it is said, is from twenty-eight to thirty-six or thirty-eight bushels. An average of 26.31 bushels does not therefore, in my opinion, belie the alleged fertility of the soil of this district.

Rice—There are four sorts of rice ordinarily grown—viz., those distinguished by the names of “kuári dhán,” “jethi dhán,” “sáthi dhán,” and “jarhan.” The principal rice localities are the low-lying lands of the Patti tahsil, and the neighbourhood of the large phils and swamps in the tahsil of Kunda. But little rice is to be seen in Partabgarh. These last three divisions of the district may be said to depend mainly on the spring or rabi harvest; while a failure of the kharif or autumn crops causes most distress in Patti.

Yield, rate, &c—The yield of the different sorts of rice above enumerated varies a good deal. The outturn per acre of kuári dhán is on an average from twelve to thirteen maunds, and the selling price at harvest time is ordinarily one maund for the rupee. Kuári dhan is sown with the first fall of rain, and is cut in Kuár (September–October), hence the name. Jethi dhán is sown in April in places where water is still lying, and it is cut at the beginning of June. This kind of rice prevails chiefly in the Kunda tahsil. The average yield per acre is from eighteen to twenty maunds. This rice (which appears to be precisely similar to the kuári rice) entails far more labour in its cultivation than any of the other kinds. During the great period of its growth the fields are flooded. But the water is not allowed to lie incessantly. It is generally allowed to lie for twelve hours, and is then drained off for twelve hours. This latter period is during the night. Sáthi rice—so called because it is said to ripen sixty days after sowing—is the least esteemed of the different sorts of this grain. Sáthi dhán is very little grown, and is seldom cultivated in places where there is the least hope of a better crop. The average produce per acre may be set down at nine or ten maunds. Jarhan is the best rice grown, both as regards quality and quantity; the average yield per acre is fifteen maunds, and the selling price fifty sers for the rupee when cut:—

Kuári dhán ordinarily sells	40	sers for the rupee.
Jethi dhán	30	" "
Sáthi dhán	42	" "

These three kinds of rice are preferred by the poorer classes to jarhan, because they swell to a much larger bulk in process of cooking, and consequently less is required for a meal. Jarhan is thickly sown in small plots and is transplanted, when rather more than a foot high, in bunches of four or five plants, into fields which have been previously carefully prepared.

Gram, peas, and other food grains—Of other grains, gram, peas, arhar, juár, and bájra are perhaps alone worth special notice. Gram, peas, and arhar cover an extensive area, and are reckoned valuable crops. They belong to the spring or rabi harvest. Gram is a crop to which water is not indispensable, and it is often grown on poor light soil where mud wells are impracticable. Peas and arhar are also hardy crops, but the former,

to repay the cultivator, requires at least one watering. Arhar again is never irrigated, and may be seen anywhere and everywhere; besides being an important item of food, the stalks are extensively used in the construction of the frame-work supports of the village thatch roofs, specially where the bamboo is not, or is with difficulty procurable. Juár and bajra are kharff millets. The former is sown at the commencement of the rains; the latter about two months later. Both, however, ripen at the same time, and are reaped early in November. The stalks of the juár or jundhri constitute valuable fodder for cattle. It is chopped up into small lengths, and about seven sers go to a feed.

Sugarcane—The cultivation of sugarcane is rapidly extending, and has probably increased during the last ten years, not less than twenty-five per cent. Three kinds of cane are cultivated—viz sroti, kúswar, and kátára,—all varieties of the *Saccharum officinale*. The last named is used for eating only; four or five stalks, according to the size, being procurable for a piec. Gur is made from the juice of the other two kinds, and is of the best quality in pargana Patti. One bigha of good cane should, as a rule, produce fifteen maunds of gur, the average value of which is from thirteen to fourteen sers for the rupee. This represents a total value of Rs 72 for the produce of an acre. Deducting the expenses according to the following scale.—

					Rs.	a.	p.
Rent of one acre	...	...	...	...	12	12	9
Seed	.	...	..	...	4	0	0
Herding sheep and manuring	...	...	..	...	3	3	3
sowing and ploughing	..	...	..	...	4	12	9
Seven waterings	...	...	..	...	22	6	6
" dressings	...	...	..	...	8	12	9
Total	...				56	0	0

the cultivator may reckon on a clear profit of Rs 16, which is a higher return than can be looked for from an acre of wheat, barley, or other ordinary crop. It is not therefore to be wondered at that the cultivation of sugarcane should prove somewhat attractive, and long may it continue so; for the higher the standard of cultivation the better the prospect of a speedy improvement in the circumstances and condition of the agricultural classes, whether owners of the soil or mere tenants-at-will. Regarding sugarcane Mr King has left the following remarks on record:—

" Sugarcane has been almost confined hitherto to the Patti tahsil, which is credited with 6,930 bighas of the crop out of 9,933 bighas in the whole district. Since the assessment, however, a great impetus has been given to this branch of agriculture, and in the Partabgarh tahsil a considerable quantity is now grown. In Bihár* the white-ants are said to prevent the grain being grown, and this appears to be true; for it is not unusual to see in a village several fine stone sugarcane mills, although cane has not been grown within the memory of man. Judging from the number of these deserted evidences of a former cultivation, I should say that in Bihár there had been, some seventy or eighty years

* Now the Kunda tahsil

ago, a far greater growth of sugarcane than is now to be seen in any part of the district."

Poppy.—The cultivation of the poppy (*Papaver somniferum*) being under the close superintendence of the opium department, the extent to which it has increased, and the rate at which it is increasing can be accurately ascertained. The following figures furnished by the opium officer of this circle exhibit the area under poppy in 1860-61, as compared with the present year. The ratio of increase is no less than 606 6 per cent.

			Acres.
Sown with poppy in 1860-61	...	...	181
Ditto ditto 1870-71	...	...	1,289

Notwithstanding the past increase exhibited by these figures, I am by no means prepared to say that the cultivation of poppy is particularly popular. The last year's export of opium from the Partabgarh district has been returned at 900 maunds, representing at four rupees a ser, the price paid to the cultivator, the sum of Rs. 1,44,000. The extraction of the drug is a troublesome and dirty process. When the flower falls off, and the capsules attain a sufficient size, the opium is extracted. This is done by means of longitudinal incisions and inspissation.

Tobacco.—Tobacco is a very fine crop in this district. It is grown wherever the locality and water are favourable. It flourishes on high lands, and more specially on old ruined sites, and it requires abundant well water, which should possess saline properties. Sweet water, or water from tanks and ponds, is held to be injurious to the growth of good tobacco. From a return which was prepared in the settlement department last April, I find that there are about 1,177 bighas, or 736 acres, grown with tobacco. The average outturn per standard bigha is five maunds fourteen sers, or eight maunds twenty-two sers per acre; and the average rent for tobacco land is Rs. 10-13-6 per acre. At the ordinary selling price of seven sers for the rupee, the gross value of the produce of an acre may be set down at Rs. 48-14-4.

Deducting expenses as below :—

					Rs. a. p.
Rent of one acre,	...	...	...	...	10 13 6
Ploughing,	..	..	..	..	1 9 6
Manuring,	..	..	..	..	1 3 3
Eight waterings,	..	..	..	..	12 12 9
Weeding and loosening the earth about the roots			..	..	1 9 6
Total. Rs.				<hr/> 28 0 6	

the average clear profit on the acre amounts to Rs. 20-13-10, and this figure is, I believe, very moderate. I trust that the recent experiment of introducing the American tobacco-seed may prove successful; for I cannot but think that, with moderate care, the yield will be a safe and highly profitable source of income.

Fibres, indigo, and cotton.—Regarding the cultivated fibres, sanái and patwa, indigo and cotton, Mr King writes as follows:—

"*Hemp*, sanai, a tall plant, with a light yellow flower. The fibre is used for well ropes and is called san."

"*Patwa* is grown in juár fields. It has a bell-shaped light yellow flower, and the fibre, which is called san, is used for common purposes. The above are cultivated fibres.

"*Dyes*—Indigo is grown a little, and is made up in the native method. There are indigo planters' lands to the extent of some 3,000 or 4,000 bighas in the district. The produce is sent to Calcutta.

"*Cotton* is not much grown. A return made in 1866-67 showed an estimated area of 2,693 acres, and an outturn of 2,430 maunds of cleaned cotton, which shows that the crop is not a heavy one in this country."*

Uncultivated fibres.—Of uncultivated fibres may be here mentioned the silmil, one of the *Leguminosæ*, a tall, thin looking plant, which is found here and there in the "kachhár" lands bordering the Ganges. It seeds in the cold season, the seeds being contained in very long narrow pods. Mr. G. P. Gartlan, Manager of the Palmerland Estate, showed me some of the fibre. It was very clean, and apparently of considerable strength, but it would, he informed me, scarcely repay cultivation, the yield of fibre being too small. The fibre comes from the corticate casing of the stem, after a certain period of immersion. It has been already mentioned that the "dhák" tree furnishes a coarse fibre. There remains the sarpat grass, producing, as Mr. King writes, "a fine fibre, which is made up and called bádh, used for stringing the common native charpoy or bed, and for making up the bamboo frame-work of roofs."

Pán gardens.—Plantations of the succulent creeper called pán (*Piper chavica*) are very common in the district. The plant thrives best in a stiff soil, which is retentive of moisture. The site selected is generally an elevated spot with a good slope. The Tamboli or Barai then proceeds to plough, level, and clean the land thoroughly: this done, he encloses it with stakes and brushwood, and he then covers it in with a roof of sentha grass. Shallow trenches are next scooped out about two feet wide by five or six inches deep. These trenches are about five feet apart. Water is then let into them, and when the soil is thoroughly saturated, the planting commences, which is performed in this wise. A full-grown plant, after it has been sufficiently stripped, is cut down close to the root. It is then divided into three or four portions, and these are laid horizontally in the trenches and covered over with earth. In the course of a few days, at each knot or excrescence, sprouts will appear, and each of these sprouts becomes a separate plant, and is trained to grow up sticks fixed in the ground for the purpose. Pán planting goes on from February

* There are three kinds of cotton grown in this district, viz., radhin, manwa, and kuári kapás. The first is the most productive and the most highly esteemed.

to April, and, except when rain happens to fall, each row receives two and sometimes three waterings daily. From about the middle of June commences the stripping of the leaves, and continues regularly for about a year, after which the plant becomes exhausted, and is used for stocking a fresh plantation on another site, the old site being allowed to rest for a year or two. The leaf is sold in bundles of 200 called dholis, the price varying according to quality and age of leaf, from 1½ pies to as much as 14 annas per dholi. The plantation usually consists of twenty rows, or as they are styled "autar;" and it is reckoned that one row or "autar" should yield on an average Re. 1-8-0. Several kinds of vegetables are also frequently cultivated within the limits of and around pān gardens. All produce combined, the yearly returns accruing to a tainboli from his plantation may, on an average, be set down at from Rs. 25 to Rs. 30. Rent is paid to the landlord at the rate of two annas per row, which comes to Rs. 2-8-0 on the whole.

Tal and jhil produce.—Under this head I shall shortly notice the singhāra, a kind of water nut; the pasáhi or passári, and the tinni, both species of wild rice, and the kaserú, a succulent root of the gon grass, of which matting is made, and which grows in water.

*Singhāra (*Trapa bispinosa*).*—In the month of November the singhāra nut ripens, and such of the fruit as remains from gathering falls off and sinks to the bottom of the water. When the water dries up in May or June, these nuts or bulbs are found to have thrown out a number of shoots. They are then carefully collected into a small hole in the deepest portion of the tank or pond, and covered with water: when the rains commence and the ponds begin to fill the bulbs are taken up; each shoot is broken off, enveloped in a ball of clay, in order to sink it, and thrown into the water at different distances. They at once take root and grow rapidly, until in a short time the surface of the water is covered with the plants. The fruit forms in October. The produce of a standard bigha is about two and a half maunds, which, at the selling price of ten sers for the rupee, represents a total value of Rs. 10. As an article of food the singhāra is much more extensively consumed by the Hindus than by the Muhammadans.

*Pasáhi or passári and tinni (*Zinania aquatica*).*—These are both species of wild rice of spontaneous growth, found on the borders of certain ponds and swamps. The tinni is a larger and better grain than the other. The sale is regulated by the price current of ordinary rice or dhán, the amount of the former procurable for one rupee being half as much again as that of the latter; while the pasáhi or passári, as it is also called, is somewhat cheaper still.

*Kaserú (*Cyperus tuberosus*).*—The kaserú is the root of the sedge called gon, and is dug up after the water has dried up. It is highly esteemed for its reputed cooling properties, and finds an extensive sale in large towns and bazars; the ordinary price being two annas per ser standard weight. The digging is a very labourious process, as the coveted root lies very deep in the ground. Pásis, Kahárs, and Kurmis are the most industrious

searchers, and are allowed three-fourths of their findings on condition of yielding up the remaining share to the lord of the manor.

Harvests.—There are only two principal harvests as recognized in the district of Partabgarh, known by the well known names of the rabi and kharif. The name henwat is unknown here. Within the kharif harvest, however, may be said to be included three minor harvests called after the months in which the several crops ripen. These are styled bhadui, kuári, and agahni. The subjoined table shows the division of these harvests, with regard to the ripening of produce.—

Rabi.	Kharif.		
	Bhadui.	Kuári.	Agahni.
Wheat	Sánwán	Dhán	Jarhan rice
Barley	Urd.	Kodo	Bájra
Arhar	Kákun.	Til (white)	Juár
Peas	Makra	Til (black)	Urd
Gram	Búgrí dhán.	Patwa	Moth
Sugarcane	*Sáthi dhán.	Sanai	Múng
Poppy		Maize	Patwa (seed)
Sáwán		Cotton	Rámídána
Jethi dhán			Lobia
Masur			Bhatoi
Sarson			
Barre or kusam			
Mustard			
Linsseed			
Tobacco			
Cotton (manwa)			
Cotton (radhia)			

Sugarcane, sáwán, and jethi dhán are to a certain extent intermediate crops, but belong more properly to the rabi division than to the kharif.

Rotation of crops.—Fallows being in these days almost unknown, and manure, as previously stated, by no means abundant, it follows* that if a certain rotation of crops were not observed the land would soon be utterly exhausted. By far the greater portion of the cultivated area in these parts is dufasli, or two-crop bearing land. The kharif crop is no sooner off the ground than preparations are at once made for sowing the rabi. A heavy agahni or kharif crop, like juár or bájra, is followed by a light spring crop such as peas or barley. This is repeated a second year, and in the third year no autumn crop will be sown; but the land will be well worked up, and prepared for a crop of wheat or sugarcane. The number of ploughings the land requires for different crops varies very much. For instance, wheat is held to require, on an average, eighteen or twenty ploughings; tobacco, sugarcane, peas, and barley fifteen or sixteen ploughings; poppy twelve ploughings; cotton eight; and so forth. Three or four ploughings

* So named because it attains to maturity sixty days after sowing.

are sufficient for all the autumn produce. This scale is, as regards the rabi produce, all very well in theory, but is largely departed from in practice. As an example, we will suppose the cultivator has just reaped a late kharif or agahni crop. It is manifest that he has only time left for, at most, four or five ploughings before it becomes necessary to put in the seed for the rabi. This inconsistency in practice and theory is met with the reply, that a maximum yield is never looked for at both harvests. Let a good juár or such like crop be secured, and the cultivator is satisfied with half the possible outturn of barley or peas six months later. He is seldom, however, satisfied with the certainty of a short outturn of a valuable crop, as wheat, &c., and prefers to forego the kharif harvest entirely, so that he may bestow on the land the requisite number of ploughings for a valuable rabi, and, indeed, it is no exaggeration, with reference to this district, to say that such lands are tilled twenty times, and even more, before they are sown. When the native capitalist consents to experiment with prepared manures and steam ploughs, combined with a proper observance of fallows, we may look forward to a brighter future for the science of agriculture in this country. At present, however, while labour continues so cheap, such experiments would hardly prove remunerative.

Agricultural implements.—The rude implements of husbandry in vogue in this district differ but little; except perhaps in name from those ordinarily used in the upper provinces of India.

Enemies of produce.—Of the injurious influences to which wheat and barley are liable may be mentioned first, excessive cloud and vapour, hail, the blight, and mildew known as dhára and girwi, and the worm. Frost, excessive vapour, and hail are general enemies of all the rabi crops. The first is specially fatal to arhar, peas, and gram. Blight and mildew are the natural consequences of a continued easterly wind with cloud and damp. Sugarcane is liable, when the plants are still young, to the ravages of an insect called bhungi, which eats up and destroys the leaf. At a later stage the roots are sometimes attacked by a grub called diwár or tára, while at a time when the plant has escaped these, and bids fair to ripen well, it not unfrequently withers away under the blighting influence of a disease called kári which dries up the juice and causes the stock to look black. Gram is liable, as was manifested last year, to the ravages of a caterpillar called gadhela, which lies concealed during the day and at night sallies forth and literally eats up the entire plant. The pods of peas and arhar, when fully formed, are often attacked by a species of wire worm, which pierces the shell and destroys the fruit. Rice, when nearly ready for the sickle, is liable to the devastation of a fly called gándhi, by which the grain is rendered useless. Rice also suffers from a blight called khaira, which turns the ears an orange colour and destroys them. All the oil-seeds, except the alsi or linscoed, are prone to the ravages of a fly called "máhún," which attacks the plant when a few inches high, and covering it with a glutinous slime effectually prevents it from arriving at maturity. Owing to the "máhún" there is little or no mustard in the district this year.

Agricultural operations.—From the time the spring crops are cut in March and April until the commencement of the rains (about the end of June) is the idle season of the year, and it is during this interval that disputes arising out of the arrangements to be made for the ensuing agricultural year so often terminate in riots. With the first signs of rain, however, the cultivator, if not evicted, has something else to think about, and ploughing and sowing the early kharif seed entirely engages his time and attention. It may not be uninteresting to record here in a calendar form the different agricultural operations of each month of the fasli year, which commences about the same time as the monsoon.

June-July (Asárh).—Ploughing in preparation both for rabi and kharif harvests, sowing kuári dhán, makra, maize, sánwán, kákun, urd, juár rámdána, patwa, sanai, kodo, jarhan rice, móng, til, cotton (manwa and radhia), arhar, lobia, and bhatoi ; driving the hínga to break up the clods and cover in the seed ; herding sheep and cattle in the fields for the purpose of manuring and enriching the soil.

July-August (Sáwan).—Weeding and earthing up kuári dhán, makra, maize, sánwan, kákun, juár, and kodo. Ploughing for the rabi. At the end of the month transplanting jarhan rice after fresh ploughing and leveling with the hínga. Herding sheep and cattle as above.

August-September (Bhádon).—Ploughing for the rabi. A second weeding of the crops mentioned under the last month. Reaping and carrying the bhadain or bhádon harvest. Herding sheep and cattle as above. Transplanting jarhan, sowing urd, mothi, bájra, and arhar.

September-October (Kuár).—Reaping, carrying, and threshing the kuári harvest. Ploughing and leveling with hínga lands for rabi. Rotting the sanai stalks by immersion in water to obtain the fibre. Sowing the following rabi seeds—viz., gram, peas, barre, or kusam, linseed, and seuán. Herding sheep and cattle as before ; gathering cotton (kapás).

October-November (Kártik).—Manuring for the better rabi crops, sewing pens, gram, wheat, barley, masúr, barre, linseed, sarson, mustard, seuán, poppy, and tobacco, and then leveling and covering in with hínga. Making irrigation beds or squares with pharwa.

November-December (Aghan).—Reaping, carrying, and threshing the agahni harvest. Chopping up the cane, and carrying it to the mill. First watering of the rabi crops ; weeding and loosening soil around the poppy.

December-January (Píe).—Manufacture of gur. Second watering of rabi crops. Weeding and loosening soil round the poppy. Pruning the tobacco plants in order to cause them to throw out leaves from the base of the main stem.

January-February (Mdgh).—Manufacture of gur. Third watering of the rabi. Flooding and preparing land for reception of cane. Early sowing of the latter and irrigating about a week afterwards. Herding sheep and cattle as in Asárh, Sáwan, &c. Flooding and preparing fields for

sánwán. Sowing sánwán and covering in with hínga. Should rain fall in this month, the bijar or kuári dhán fields are ploughed. Early peas cut and carried. At the end of this month, incisions are made in the poppy heads with the pachhni towards evening, and the opium, which exudes, is collected with the kachhni early the next morning.

February-March (Phágun).—Fourth irrigation of rabi, which watering however is confined to wheat, sugarcane; tobacco, and poppy. Continuation of sugarcane planting and of sánwán sowing. Putting sickle to the barley, peas, and here and there early sown wheat. Gathering sarson, Manufacture of gur. Extracting opium as described in Mágħ.

Chait.—Harvesting wheat, barley, peas, gram, linseed, schuán, mustard, barre, and arhar; cutting down poppy and tobacco; irrigation of cotton; continuation of sugarcane sowing, and watering of that previously sown in Mágħ and Phágun; flooding and preparing fields for the jethi dhán, which is sown in this month of and irrigated constantly up to the time that it is cut in this and following months. Threshing out and winnowing of grain in the khaliáp or threshing floors.

Baisákh.—Irrigation of sugarcane, cotton, tobacco, and sánwán, gathering the kapás or ordinary cotton. Storing bhúsa brought from the threshing floors.

Jeth.—Manuring the kharíf fields. Irrigating the sugarcane and sánwán second cutting down of tobacco plants. In this month, the cultivators re-thatch their huts in anticipation of the coming rains, and store fodder, wood, and cow-dung fuel.

Irrigation.—Under district Rae Bareli is given an elaborate account of irrigation from masonry wells in the high land which skirts the Ganges, the same holds true for this district. Throughout this tract, whose breadth is from three to seven miles, water is met with at from 50 to 60 feet from the surface, but the digging is generally continued about fifteen feet further till good springs are reached. The entire depth then will be 75 feet or fifty cubits, the cost of digging is estimated at one rupee a cubit, but such a well will last many years, and two large leather buckets can be used in it.

From such a well two superior bullocks, whose labour is worth four annas per day, will draw up in an entire day of nine hours enough water for five biswas; three men will attend them and the distribution of the water. They will water a bigha in four days at a cost of one rupee for cattle, and one rupee eight annas for human labour. This will amount to four rupees per acre for one watering.

The consequence of this costliness is that the cereals, wheat, &c., which require three waterings, hardly ever get more than two, and generally only one. In Patti Tahsil water is much nearer the surface averaging about 20 feet; there irrigation is cheaper. It is of the same nature as that described in south Lucknow, which also lies mainly between the Sai and

the Gumti. The cost of well-irrigation may be set down in Partabgarh, north of the Sai, as varying between Rs. 2-4-0 per acre and Rs. 4-0-0.

Irrigation is extensively carried on from wells both bricked and unbrick-ed, or as they are styled "kachcha," as well as from jhils, ponds, and exca-vated tanks. Some of the rivulets or rain streams are also utilized by damming the current.

Streams.—Where the banks of the stream are sufficiently low, the water is baled out with the "dogla" or bamboo basket, swung on double ropes, and worked by a couple of men. Four men are told off to each dogla, and each couple works for about half an hour, and is then relieved. A day's work continues for fourteen or fifteen hours out of the twenty-four, and thus each man has more than seven hours of it. Where the banks of the stream are too high for the dogla a convenient spot is selected, and the well apparatus of the moth (leathern bucket) and pulley is brought into play.

Jhils, ponds, and tanks—Irrigation from jhils, ponds, and tanks is car-ried on by means of the "dogla" or the "dauri." The latter is a smaller and lighter basket than the dogla, and is preferred to the latter where the water is deep, and consequently the labour of lifting thereby enhanced. Where the water is some little distance from the cultivation, and the dif-ference of level considerable, a succession of two and three doglas or dauris may be seen working simultaneously at successive points. These points are called "riks," and the water is collected in more or less deep pools at each of them. This system of irrigation is frequently carried on by a co-operative or mutual aid society, the members whereof combine to work together by gangs, until the lands of the whole have been watered. This is in practice found to be more economical than the independent hiring of labourers. In the latter case the daily wage consists generally of three sers of some one of the inferior food grains.

Wells—The water is lifted out of wells by means of the "moth" or "pur,"* a flexible leathern bucket, containing from two and a half to twelve and a half gallons, which is attached by a strong rope to a pulley. In masonry wells the number of "laos" or *runs*, which can be worked at one and the same time, varies from four to twenty. The aver-age number may be set down at eight. As regards unbricked wells, I have seldom seen more than two laos worked. These laos are worked in this district by men or women, bullocks, and buffaloes. The latter are, however, comparatively rare. Bullocks are of course preferred, and may be said to be the rule. Where men and women are employed, six per-sons are told off to one lao, twelve to two laos, and so on. These are exclusive of two persons, one of whom directs the course of the water in the field, and the other receives and empties the bucket on its arrival at the mouth of the well. A third man is necessary, where bullocks are used, to drive them. Human labour irrigates more quickly than bullocks, but is obviously more expensive, and is only had recourse to when the cultivator

* The "pur" is larger than the "moth," and is peculiar to certain parts of the district.

has no cattle, or wishes to work more lāos than he has cattle. The rate of remuneration in such cases is a daily dole of a kachcha pañseri (equivalent to one ser fourteen chhattâks) of some coarse grain such as barley, jutâr, or bâjra. During the irrigating season, the same set of men or women will work from early morning before sunrise to nightfall for this pittance. The wage of a worker at the dogla or dauri is higher, and is generally one kachcha pañseri and a half (two sers eight chhattâks), as the labour is far more severe.

Cupabilities of irrigation from ponds and wells.—The area of land, which on an average may be irrigated in one day by either of the methods above described, varies inversely according to the distance from the water supply. It may be generally assumed, that about two standard bîghas can be irrigated in one day by one relief of two men working one dogla or dauri. More than one relief to the dogla is the exception in this district. Where two reliefs are available, and the distance from the water moderate, from two and a half to two and three-fourths bîghas can be supplied in a day. These results are of course affected in a diminishing ratio by the number of riks. One lão of a masonry well, when worked by human labour, irrigates on an average six biswas standard measure. When bullocks are attached, the average is about three and a half biswas. In the case of kachcha wells these results may be slightly modified. There is, however, very little actual difference. The quality of the soil affects the irrigated area in proportion to its absorbent properties. A larger surface of clay can be irrigated in a day than of loam, and similarly a larger amount of loam than of sand.

Cost of wells.—The average cost of constructing a masonry well is Rs. 250. The cost, of course, varies in proportion to the depth of water. The depth in the wells in the Partabgarh district ranges from eleven to eighty feet. Water is nearer the surface in the Patti pargana; less so in parganas Bihâr and Râmpur; and is, as a rule, deepest in Partabgarh.

Kachcha and agâri wells.—Kachcha wells are impracticable in localities where there is a substratum of white sand, which causes the sides to fall in. These spots are, however, exceptional, and, as a rule, the land in the vicinity is very sandy and sterile. The kachcha well can be sunk at a cost of from 4 to 15 rupees according to circumstances; this latter amount is exceptional. Should the well be required for drinking purposes only, the cost is much less, and may be put down at about one-half. The irrigation well has to be dug much deeper, and in many places the sides must be protected by rûs fascines, or as they are termed by the natives, "bin" or "rangarh." There is a well also, which is supported by large wooden segments, or circular bricks, and which is called "agâri." The conversion of a kachcha well into an agâri entails an additional cost on the former of from Rs. 5 to Rs. 10. "Agâri" wells are not, however, very common, except where, owing to the sandy nature of the soil, they are more the rule than the exception.

Extended well-irrigation since annexation and since revised assessment.—I have before recorded that 3,146 masonry wells have been constructed

in this district since annexation. Of this number 2,256 have been built since the revised assessments were declared in 1863 to 1866. Very few masonry wells are built by persons possessed of any right or title in the soil. With the exception of about 1,106, all the wells in this district have been constructed by persons who have no proprietary or under proprietary rights in the land. It will be observed that more skilled and industrious cultivators—such as Muráos, Kurmis, and Ahirs—have been the most enterprising in this respect. Next come Brahmins, after these, *longo sed intervallis*, Mahájans (bankers) and Baniáns. It is at first difficult to perceive the motives, which induce the sinking of so much capital on little or no security, and where there is an impossibility, it appears to me, of ever obtaining such returns in the way of interest as would justify the outlay in the light of a moderately profitable speculation. Desire for distinction and for the grateful recollection of posterity, coupled with the feeling that the act is in accordance with the teachings of the religious codes of both persuasions, appear to be the principal incentives.

Manure.—Animal and vegetable manures are made use of wherever procurable. Ashes of burnt cow-dung (kanda), and less often of wood, are also sprinkled over the fields. During the rainy season the leaves of the dhák and dhira trees are strewed over fields, which are to be sown with wheat, barley, poppy, and tobacco, and which are ordinarily called “chaunás” lands.

Cultivators stack their manure in convenient places near the village; if possible, on a piece of waste, otherwise in a grove. These manure heaps are a constant and fertile source of dispute, and it is a great object to carefully record in the “wájib-ul-arz,” or administration paper, such rights in them as are clearly ascertainable. There is at present no traffic in manure except within the limits of municipalities. If a landlord has not enough for his own use, he has no scruple in relieving such of his tenants as are well off in this respect of their surplus stock, and the latter seldom demur to the demand, as it is generally regarded as a manorial right.

Cattle, draught, and milch.—For agricultural purposes bullocks are chiefly used. These are as a rule a small breed of cattle, but are capable of undergoing pretty hard work. If there were but a sufficiency of good pasture, I believe they would not be by any means the inferior animals they are generally considered. Buffaloes are used only by those of the more impoverished cultivators, who are unable to afford to buy bullocks, and who are not prevented by local caste prejudices from making use of them. The market price of bullocks varies according to size and age from Rs. 12 to Rs. 40 per pair; whereas a pair of he-buffaloes may be purchased for Rs. 10; more than Rs. 12 is very seldom given or demanded. There is apparently no effort or desire to improve the present breed, and the services of the Government stud bulls are but seldom called into requisition. Nevertheless, at several of the local bazars a brisk trade in draught and milch cattle and in buffaloes is carried on. Of milch cattle the buffalo is the most esteemed, and yields the finest ghi. As much as Rs. 20 is frequently paid for a really good animal of this sort. The country cow gives but little milk, and that little of very poor quality.

Sheep and goats.—There is a fine breed of sheep in the Kunda tahsil. They may be seen in considerable flocks, and are bred by the shepherds who sell but few, as they prefer to keep them for their wool, out of which they manufacture blankets at a larger profit than they could otherwise obtain. There is little to be said regarding the breed of goats in this district. Attempts to improve the breed by the introduction of the larger Trans-Jumna goat have hitherto resulted in failure. The absence of proper pasturage will probably account for this. Goat's flesh as well as goat's milk is a universal item of food amongst all classes. Shepherds, who keep large flocks of sheep and goats, manufacture and sell ghee made from the mixed milk of both animals; it is much sought after, and is mainly consumed by the poor.

Prevalent diseases amongst stock—Since the fatal outbreak of rinderpest in England, attention has been more closely directed to the diseases of cattle in this country, and there can be no doubt but that the cattle of India are liable to many of the diseases, which have been hitherto supposed to be more or less peculiar to a European climate. The complaint known as the foot and mouth disease broke out in this district a short time since, but not of a fatal type. While a few weeks previously there had been great mortality in several places amongst sheep and goats by the ravages of a disease somewhat resembling rot. It was highly infectious, but in many instances yielded to segregation, with complete change of air and water, when all other means tried had failed.

Distribution of land—The land is well distributed, the averages taken on the cultivated area falling as follows:—

	Acres.
Per agricultural male adult	... 3·1
Per cultivator's house	... 4·9
Per plough	... 5·3

With reference to the extent to which the land is distributed, and the consequent smallness of the average holding, this district stands next to Fyzabad. Cultivators may be broadly classified into resident and non-resident. The resident cultivator, or "chhapparband," is so called because he tills land situated within the limits of the village in which he resides. The non-resident, or "páhikásht," cultivates land in one village while residing in another. Of course there are a considerable class, who from motives of self-interest, expediency, or other cause cultivate land in two or more villages, and who may be said to come under both categories; that is to say, they not only till land in their own village, but are also tenants in a neighbouring village. In point of fact, however, they are reducible to one or other class, according as reference be made to either one or other of the villages in which they cultivate. Thus A cultivates land in Rámpur and Hisámpur; but his house is situated in the latter village. He is a páhikásht with respect to Rámpur, but a chhapparband with respect to Hisámpur.

Increase to cultivated and wooded areas.—Since the declaration of the revised assessment, very extensive clearances of junglo and waste land have been and are still being made. By an approximate calculation,

prepared as carefully as circumstances have permitted, I estimate the increase to the cultivated area at 17,900 acres or 3·35 per cent. Much of the land, which the wily zamindars, with rueful countenances, earnestly assured the assessing officers was sterile and fit for nothing, has since been worked up and cleaned, and is now in many places bearing luxuriant crops. By the time the period of the present settlement expires, there will be ample margin whence to correspondingly increase the imperial demand. In cases of large tracts of jungle or waste, the taluqdar or zamindar often sells the land in patches to the highest bidder. The purchaser is generally a banker or other small capitalist, who at once sets to work and rapidly clears the land. Where the plots of waste are small and sparse, the landlord usually lets it out on clearing leases, charged with a nominal rent for at least three years. These leases are almost always taken by the more skilled cultivators. The average cost of clearing brushwood or thorn jungle may be set down at from Rs. 6 to Rs. 10 per acre; while that of grass jungle seldom exceeds from Rs. 2 to Rs. 5 the acre. When the khasra survey was completed there were 76,008 acres under wood. This area has since been extended to about 85,499 acres, or 12·48 per cent., a result we may likewise hail with satisfaction.

Rents.—Rents have steadily risen in this district since the introduction of British rule, and still have a tendency to rise. It has been asserted that, if the extraneous items, such as "batta," "bhent," and other such nawabi imposts, be taken into calculation, we shall find that as a matter of fact, rents have not risen. Now this question has been carefully gone into by the settlement officer, and the deliberate conclusion to which he arrived, taking each and every such regularly realized exaction into consideration into account, is that rents under our rules have risen and are rising. This was attributable, in his opinion, to the enhanced value of land, and to competition. He took the papers of 100 villages, which were prepared before annexation, and carefully abstracted their contents. Comparing these contents with jainabandis drawn out since the district came under survey, he found that against a former average rent-rate of Re. 1-10-1 per bigha, taken on the whole 100 villages, we have now (i.e., in 1868), an average rent-rate of Rs. 3-1-1 per bigha. But, it may be urged, these results hardly admit of fair comparison, the bigha in the latter case being the standard bigha of $\frac{1}{8}$ ths of an acre, and in the former case, the variable village bigha. This difficulty may, I think, be got over by bearing in mind the following facts, *viz.* :—

Of the villages selected, twenty-five pertain to each tahsil in the district. It has been found, by actual experiment, that in three out of the four tahsils,* the village bigha is actually larger than the standard bigha. In the case of seventy-five villages, therefore, the nawabi rent-rate falls on a larger bigha than the present standard bigha, while in twenty-five villages only does it fall on a smaller one, the difference, in either case, not exceeding four biswas. It follows then, that unquestionably rents are higher than formerly, and that land has acquired a higher market value.

* In the old district.

At the same time he found, from the same set of papers, that under the Government of the king of Oudh the total number of cultivators in these one hundred villages was 3,653, and that the average holding of each amounted to six bighas, thirteen biswas, thirteen biswānsis, while under British rule the number of cultivators has increased to 8,536, and the average holding of each has diminished to four bighas, nineteen biswas, and ten biswānsis. These results, combined with the fact of the almost entire commutation of produce rates into cash payments, point to competition.

Rents in kind versus cash payment.—Rents in kind largely prevailed prior to annexation, and were chiefly, if not entirely, levied on poor and unirrigated lands, where the produce was more or less precarious, in the proportion of one-half. Now, however, they have been almost everywhere commuted into money rents; another result of increased numbers and competition.

Competition.—Custom has not restricted the landlord's right in this matter, nor as regards the enhancement of rent generally. Custom, coupled with the fear of incurring universal odium, operated formerly in preventing a landlord from raising the rents paid by Brahmins. Now, however, such is no longer the case, and it is by no means unusual to find cultivators of this class paying at even double the rates they used to pay in days gone by, their threats of "dharna" and self-mutilation or destruction notwithstanding. It is only to be expected that in a densely populated district like this competition should prevail. While custom regulated the transactions between landlord and tenant, prior to the summary settlement of 1858, since that date competition has been gradually displacing, and has now, in most parts of the district, superseded custom; the result, alike of a radical change of government, of greater security to life and property, and of the altered state of the fiscal relation between the landowner and the State. This sounds very much like heresy in the face of Mr. J. S. Mill's emphatically expressed doctrine, that "competition as a regulator of rent has no existence." At the same time he says in another place:—"The relations, more specially between the landowner and the cultivator, and the payment made by the latter to the former, are, in all states of society, *but the most modern*" (the italics are mine), "determined by the usage of the country. Never *until late times* have the conditions of the occupancy of land been (as a general rule) an affair of competition." Mr. Mill then goes on to cite India as an example in favour of his previous argument, but the analogy, so far as Oudh is concerned, is not established; the system described, although in vogue in other parts of the country, being inapplicable to the now unquestioned tenant status of this province. It has been noticed that the reluctance, which has hitherto been manifested by tenants, to leave their native village with even the *certain* prospect of bettering themselves elsewhere, is beginning to give way in some places; a fact which is a further indication of the presence of competition, but which is at the same time a healthy sign.

Agricultural labour.—In the present day, when this country is being rapidly opened up to civilization, and its alleged hidden wealth is daily

undergoing development, the progress and effects of agricultural labour, which in the *territorial division of labour* has peculiar reference to this province, must be watched with the closest interest. In this district labour is abundant, and at the same time cheap; too cheap in fact, having due regard to the enhanced price of all the necessaries of life, to maintain a just equilibrium between the values exchanged. Skilled labour has doubtless profited by the vicinity of the railroad; and many of the cleverest artizans of the district have long since become almost permanent employees under the East Indian Railway Company, where they obtain far higher wages than local employers could or would allow them. On the other hand, the condition of the unskilled labourers who form the masses has not been ameliorated. Numbers were employed some time back on the railroad, and many still, who live in the more immediate neighbourhood, earn their livelihood by the same means. These, however, compose but a small proportion of the whole and it is proposed to notice the more important and common subdivisions of labour, with the present rates of remuneration accorded to each by the zamindar; to compare these rates with those which prevailed in the nawabi, shortly before annexation, and lastly, to note, as far as possible, the difference between the present and the former prices of the cheaper and lighter food grains, which form the principal subsistence of the poorer classes.—

Description.	Men		Women.		Children.	
	Nawabi.	Present time	Nawabi.	Present time.	Nawabi	Present time.
	Grain	Grain.	Grain.	Grain	Grain.	Grain.
Ploughman	1½ Ser.	1½ Ser.	...	...	...	...
Sower	1½ "	1½ "	1½ Ser.	1½ Ser.	1½ Ser.	1½ Ser.
Manuring	1½ "	1½ "	1½ "	1½ "	1½ "	1½ "
Irrigation labour at the well	Sr. Chks.	Sr Chks	Sr Chks	Sr Chks	Sr Chks	Sr. Chks.
At the "dogla"	1 14	1 14	1 14	1 14	...	...
Wedding labour	2 8	2 8	2 8	2 8	...	...
Reaper*	3 8	3 8	3 8	3 8	...	...
Thresher	1 8	1 8	1 8	1 8	1 8	1 8
Well-sinker	2½ Annas	2½ Annas	...	...	...	...
Mud wall builder	2 "	2½ "	...	...	...	...
Mud carrier	1 "	1½ "	1 Anna.	1½ Anna.	2 & 3 pice.	1 Anna.
Tile and brick manu- facturer.	1½ to 2 "	2½ to 3 "	...	...	...	...
Mason or "rāj"	2½ "	3 & 4 "	...	...	...	...
Carpenter	1½ "	3 "	...	...	...	...
Blacksmith	1 "	3 "	...	...	...	...

* This is the average of the "lehna" or reaper's right. It may be more and it may be less.

Now as to the cheaper grains :—

Barley sold in the Nawabi at 50 sers, now sells at 32 sers.					
Maize	"	"	32	"	25
Makra	"	"	40	"	28
Bára	"	"	30	"	25
Juár	"	"	50	"	35
Kuari dhán	"	"	40	"	30
Mothí	"	"	40	"	20
Peas	"	"	40	"	28
Arhar	"	"	50	"	30

Thus it will be seen that in some instances the rates of remuneration have only slightly increased since the introduction of British rule. The price of the coarser grains has, however, risen very considerably, and to an extent which is not quite compensated by the amount of enhanced wage. A slight advance on the latter is therefore necessary in order to place these, who are chiefly artizans, on the same footing as they were in the nawabi; while it is evident that the circumstances of the farm labourers are certainly not more straitened than before annexation as regards actual wage.

Relative quantities of seed to the acre.—The amount of seed, of course, varies very much with the nature of the crop to be sown. The following table represents the average requirements per acre for the principal crops :—

Per acre.	Broadcast	Drill.
Wheat	...	1½ to 2 maunds.
Barley	...	1½ to 2 "
Peas	32 " sers" to 1	1½ "
Gram	...	1½ "
Kuari dhán	1 to 1½	"
Jethi	1 to 1½	"
Sathi	1 to 1½	"
Jarhan	1 to 1½	"
Maize	2½ sers	"
Bára	2½ to 3½ sers	"
Juár	2½ to 3½	"
Urd	4 to 6	"
Mothí	6 to 7	"
Makra	4 to 5	"
Kákun	2	"
Sarson	4	"
Sánwán	4	½ ser
Sanai	1 to 1½ " maund.	"
Patwa	½ sers	"
Cotton, Kapás...	½ to 4 sers	"
" Hadhia	3½ to 4 "	"
" Manwa	2½ "	"

It is curious to observe here, with reference to barley, peas, and gram, which are sown both broadcast and in drills, that an excess of seed is required for the latter method. In English farming it is just the reverse, broadcast *invariably* requiring more seed than drill. Wheat is never sown broadcast in this district. It is always sown in drills. A comparison of the quantities of seed required for an acre of wheat and barley in these parts and in England is appended :—

Partabgarh.			England	
	Broadcast.	Drill.	Broadcast.	Drill.
	<i>Bushels.</i>	<i>Bushels.</i>	<i>Bushels.</i>	<i>Bushels.</i>
Wheat 2 4 to 2·74	2 5 to 3 5 2 to 3	2 46 to 2·87 2·87 to 3 28
Barley	3 to 4 2·5 to 3·5	3 to 4 2·5 to 3·5	

The bushel of wheat is calculated as sixty pounds and the bushel of barley as fifty pounds. There is not much difference, it will be observed, between the two rates.

Village establishment.—The village officials and the village servants, ordinarily styled the "parja," will now be noticed.

The patwári.—The patwári, or village accountant, is an important functionary, whether viewed in his relations to the landed proprietor, his master, or to Government, who demands from him the periodical submission of the accounts of his charge. These men are entirely Káyaths or Káyath converts to Muhammadanism. In other than taluqdari estates they hold office during the joint pleasure of the landowner and the district officer; that is to say, neither has the power to remove a patwári independently of the other. Nevertheless his wages are paid by the former alone, and are usually proportioned to the extent of land under his charge.* A patwári's charge varies from a portion of a village to a large circle of several villages. In the latter case, he employs members of his own family or others as assistants, he himself being responsible for their work. The ordinary rate of remuneration is six per cent on the imperial revenue, and is either paid in cash, or by an allowance of land, which again is either rent-free or charged with a low rent according to circumstances. The patwáris of this district are, as a rule, an intelligent body of men; but, as might be expected, often dishonest, untruthful, and rapacious. The cultivators live in dread of them, and are ever ready to propitiate them with offerings of grain, &c. Indeed, it is generally noticed that the patwári is a sleek, well conditioned man, who lives in one of the best, if not the best house in the village, and wears clothes of a better material than his neighbours. All this could hardly be compassed with his often slender wage, and must be set down to the thriving trade he drives with the ignorant tillers of the soil, in his capacity of village accountant and referee; and, in fact, he does possess a considerable power for good or evil over these unfortunates, who both in court and out of it are so often at his mercy.

The chaukidar.—Next to the patwári, and but little his inferior in importance in the eyes of the people, is the chaukidar or village watchman. The principal duty of the chaukidar is, of course, the detection and prompt report of crime; but, from the circumstance that though morally

* In taluqdari estates the taluqdar has the power to appoint and remove a patwári.

bound to the Government in this capacity, he is, in reality, the paid servant of the landlord, only so far as the latter is alive to a sense of his public responsibilities as a landholder, will the chaukidar prove an efficient servant of the State.

The gorait.—The gorait has always differed from the chaukidar in as much as he is entirely a private servant as it were of the zamindar. The Government makes no demand on his services. The gorait may be described as a kind of universal errand boy, and, when appointed by the zamindar, is expected to make himself generally useful in the village. In consideration of the modest fee of a ser's weight of grain at harvest time, he undertakes to keep an eye on the cultivators' crops at night. His remuneration from the landlord is usually from one to two bighas of land, rent-free. Both chaukidars and goraits are chiefly of the Pasi class, although a not inconsiderable number of Muhammadans and Chamars may also be found among them.

The parja.—The following are the village servants which are included in the comprehensive term "parja":—

Lohár	...	Blacksmith.
Barhai	...	Carpenter.
Kumhár	...	Potter.
Kahár	...	Water-carrier and palanquin-bearer.
Dhobi	...	Washerman
Darzi	...	Tailor.
Hajjám or Náo	...	Barber
Béri	...	Torch-bearer.
Chamár	...	Occasional labourer. The wife is the village accoucheuse.
Mehtai	...	Sweeper
Manhár	...	Lac bangle-maker.
Máli	...	Gardener Provides flowers for necklaces, and offerings at marriages and fairs.
Tamboli	...	Pán-grower and seller.

Remuneration—The first three generally receive from the zamindar small grants of land, varying from ten biswas to three bighas, as well as thirteen sers of grain at each harvest. This latter due is styled "lehna." From the cultivators they are entitled to thirteen and a half sers of grain per plough during the year. This is called "kharíhaq."

The *Kahár* receives from the zamindar from five biswas to two bighas of land, and this is all. He gets no grain allowance, either from the landlord or the tenant.

The *Dhobi* has a jágir from the zamindar of about the same extent as the *Kahár*; but he receives in addition a grain allowance of seven sers from each cultivator who employs him.

The *Darzi* enjoys a small jágir like the two preceding; but has no fixed allowance from the tenants on the estate.

The *Hajjám* or *Náo* is allowed a small plot, not exceeding one bigha by the landlord; and for each beard (*i.e.*, man) he is entitled to seven sers of grain annually.

The *Birkai* is uncommon except in taluqdari villages, and his remuneration is on no fixed scale.

The *Chamár* holds up to one bigha of land from the zamindar, while for each occasion of child birth, at which his wife attends, he receives either one or two annas.

The *Mehtar*, unfortunately for sanitation, is far too rarely met with amongst the existing roll of village servants. Where kept, he is favoured with a pittance of from two to eight annas a month.

The *Manikhár* manufactures lac bangles, and his wife generally sells and fastens them on to the wrists of the purchasers. For the performance of this ceremony at the house of the zamindar she receives her food for the day.

The *Mali* obtains cash presents from the zamindar on each festive occasion. These gifts seldom, if ever, exceed three rupees at one time.

The *Tamboli* exists entirely by his trade and receives no perquisites.

All village servants comprised in the category of parja, in addition to the jagirs, presents, and allowances recapitulated above, receive on the occasion of each marriage one suit of female apparel. The custom of the country is that when a daughter is married, the bridegroom's family supplies the dress to the puja of both villages, since it rarely if ever happens that the bride and bridegroom reside in the same village. Not included in the parja, but nevertheless formerly a regular part of the village establishment was the *Baya* or weigher. The office is now, however, very nearly obsolete.

Statement showing the details of produce and prices.

Average.

Description of produce.	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	Often years.
Paddy	24½	24½	24½	27½	26	22	27½	28	26	25	26½
Common rice (husked)	20	19	23	20	17	11½	11	17	10½	18	16½
Best rice (husked)	12	10	15½	18	15	8½	8	9	8	10	11½
Wheat	21½	21½	28	26½	19½	14½	21	22½	13½	14	20½
Barley	4½	31	36½	38½	25	19½	32½	29½	13½	40	30½
Bájra	34	27½	35½	20½	18	16½	27½	27	16½	18½	24½
Juár	36½	39	36	26½	31½	17½	32	32	16½	19½	28½
Gram	19½	22½	30½	27½	23	14	25½	30½	16½	15	22½
Arhar (<i>Cytisus cajan</i>)	23½	24½	22	22	21	11½	18	32	18	19½	21½
Urd or Mâsh (<i>Phaseolus max</i>)	21½	23½	25½	18½	12½	11½	18½	34	15	14½	18½
Mothi (<i>Phaseolus aconitifolius</i>)	38	27	36	31½	17½	16½	28	17½	15	20	24½
Mung (<i>Phaseolus mungo</i>)	21½	22	20½	18	13½	9½	16	17½	11½	16	16½
Mavúi (<i>Revum lens</i>)	24	16½	24½	29½	20½	16	19	19½	13	16½	20
Absa or matra (<i>Pisum sativum</i>)	...	...	...	...	...	...	...	...	...	...	...
Ghunján (<i>Arum colocasia</i>)	...	30	40	40	50	38	40	40	31	21	36½
Saron, <i>Sinapis Dichotoma</i> (Roxb.)	22	28	21	24	20	2½	28	18	14	18	20½
Lati (<i>Astra Sinapis nigra</i>)	...	4	4	4	4	3½	4	4	4	4	3½
Raw sugar	...	4	4	4½	4	4	4	4	4	4	4

Fish.—The rivers and reservoirs, both natural and artificial, abound with fish. In the former are principally caught the "rohu" the "anwári" (Indian mullet), the "chhalhwá," the "sahri," the "saur," the "hunga," the "tengrá," the "singhi," the "belgagra," the "manguri," the "darhi," the "bám," and the "parhni." The fresh water prawn called "jhingná" is also very plentiful. With the exception of the "anwári," all the above-mentioned fish may be seen in the "jhils" and tanks of the district. In these the fishing season commences with the irrigation in November, and continues till May and June. In the rivers the season is much the same, with this difference, that during the continuance of the first fall of the rains, or in other words, when the river is in flood for the first time in the year, larger quantities of fish are often caught in one week than have been taken during the course of several weeks previously.

Kahárs are the principal fishermen, and engage in the pursuit as a trade; although at the same time other castes at times adopt the calling. Nets of various shapes and sizes of mesh are used in the different localities; while spearing with the "pachki" or tri-furcated spear is also largely resorted to, wherever the water is sufficiently shallow and clear to admit of it.

The statistics concerning fish, which are given in Dr Day's report as derived from the Partabgarh authorities, are as follows.—The fish-eating population amounts to 97·78 per cent. of the whole (Bihár). About 40,000 maunds of fish are caught annually (Patti). The net meshes are so small that a grain of barley cannot pass through, the fry is therefore destroyed in large quantities. The markets are not fully supplied, prices of large fish reach two annas per ser, but small fish are sold at one anna per ser; mutton being two annas. The fish are caught in the fields when the water retires from the inundation in September, and in April when the ponds dry up.

"The Collector of Partabgarh reports that breeding fish and very young ones are destroyed indiscriminately and to a very great extent from April to the end of June and from September to October, wherever they can be captured, in rivers, jhils, tanks, and nálas, by means of nets, traps, or by hand. The minimum size of the mesh of nets will admit of a corn of barley passing through it, and nothing larger. There is no difficulty in regulating the size of the mesh of nets except the unwillingness of the people to let even the smallest fish escape them, and he proposes at first, as an experiment, to double the size now in use. There can be no objection to prohibiting the sale of the fry of fish in the bazars, or any other reasonable measures being adopted to arrest the senseless destruction of breeding fish and of the very young ones now going on. Some restriction also should be put on the capturing of fish in the breeding season."—Para 287, "Francis Day's Freshwater Fish and Fisheries of India and Burma."

The Tahsildar of Partabgarh observes that fishermen are generally Kahárs, but some are Lonias. The markets are not fully supplied with fish, the price of larger sorts is seven pie, smaller sorts four pie, and mutton two annas a ser. About half the population are stated to eat fish. The

supply in the waters this year has increased. Very small ones are taken by means of nets. "Fish are shot with guns, and caught by means of tap, tengali, and pahra, and by hand when the water dries up in the month of Jeth."—*Para. 309, "Francis Day's Freshwater Fish and Fisheries of India and Burma"*

"The Tahsildar of Bihár observes, Kahárs and others follow the occupation of fishing in addition to their regular work; besides these, there are Kewats, Kanjars, and Pásis. The bazars are not sufficiently supplied with fish; the largest sort fetch one anna, the smaller three quarters of an anna a ser; whilst the first sort of mutton realises two annas, and the second one anna and a half a ser. Upwards of 97 per cent. (97·78) of the population, it is asserted, are consumers of fish, the supply of which has increased this year. Very small ones are taken in large quantities by means of nets with very minute meshes, the size of which is equal to a grain of barley. Fish are not trapped during the rains in the inundated fields. The following are the nets used—patli, pahlah, packkhi, tilheri jál.

"In the Patti Tahsil it is observed fishing is not confined to one class, but Kahárs, Lonias, Kewats, Pásis, Kurmis, and Koris, all follow it as well as other occupations. The markets are not fully supplied with-fish, the larger sorts obtain two annas, the smaller one anna and a half a ser, and mutton two annas; about half the population are stated to be fish-eaters. The amount in the waters is said to have increased this year. About 40,000 maunds of very small fish are annually netted, the mesh of some of the nets being 'so small that a grain of mothí cannot pass through it.' Boys generally trap fish in fields during the rains. Fish are destroyed by akhsah; the names of nets and traps are jal, kuryar, halka, chahtur, khore, chaundhi, pahrah, tap, harya, punchkhi, paini bissarigunj, tameri, kantiya."—*Para. 308, "Francis Day's Freshwater Fish and Fisheries of India and Burma."*

Bazars and marts.—The following are the principal bazars of the district, recorded in the order of their importance, chiefly with reference to the aggregate value of the sales.

Lalganj.—Four miles to the south of Bihár on the road to Allahabad. Total value of sales, Rs 3,00,000. This is a bi-weekly mart, and is numerously attended. Cattle, English stuffs of better qualities, country fabrics, raw cotton and sugar are amongst the more important sales. The sale dues are shared by the taluqdar of Bhadri and zamindars of Nimdúra, within the limits of which village the ganj is situated.

Derwa bazar. in the village of Sabalgarh, is at the nearest point about three miles distant from the road between Partabgarh and Bihár, and is some twelve miles from the latter place. Here again, as in fact is the case with regard to all the larger marts, a bazar is held twice in the week. The total value of the sales is about Rs. 1,50,000. This is principally a grain mart, although other commodities find a ready sale. The bazar, dues belong exclusively to the Bhadri estate.

Jalesarganj, included in the village of Dhárúpur on the road, which connects the latter place with Lalganj (in pargana Rámpur), and which was constructed by Rája Hanwant Singh. English and country fabrics, sweetmeats, grain, matting, and string figure most prominently at this mart. A very good quality of English cloth is frequently to be met with here, the sale being much encouraged by the abovementioned taluqdar, who, as lord of the manor, is sole recipient of all dues. The value of the sales may be placed at about a lakh of rupees.

MuzAndrewganj, the sadr station bazar, is a thriving and rapidly increasing mart. Five years ago the sales were only valued at Rs. 15,000. They have now reached the respectable figure of Rs. 60,000. Grain and English and country cloth are the principal articles traded in. The chungi or bazar tax is paid into the municipal funds.

Kálakánkur, the residence of Rája Hanwant Singh, on the left bank of the Ganges, is about two miles distant from the Bihár and Rae Bareli road. A brisk trade is carried on in raw cotton, ghí, and salt. The sales exceed in value half a lakh of rupees.

Gudwára, a village about six miles north of the sadr station, and not far off the road to Amethi (branching off from the imperial road near Nawabganj). Large quantities of grain are brought here for sale, and a not inconsiderable trade is carried on in coarse matting and fibres. The bazar dues are paid to the Taluqdar of Dáudkachh; while the value of the sales may be set down at about Rs. 50,000.

Pirthíyanj, within the limits of the village of Ramápur, in the Ráepur Bichar estate, is close to the road between Bela and the town of Budshahpur in the adjoining district of Jaunpur. Here grain, sugar, cotton, and English stuffs constitute the principal sales, the value of which does not fall short of half a lakh.

Nawabganj Báwan Burjé, situated in the village of Murassapur, on the Bihár and Rae Bareli road, is an unimportant thriving mart, and is noted for its stamped cloths and chintzes. I have been unable to ascertain correctly the total value of the sales. I believe, however, that in reality it does not fall far short of a lakh of rupees. There are several other less important markets, in which local produce is chiefly represented, which it would serve no useful purpose to detail in this report.

Fairs.—There are several local fairs held during the year at different places in the district. Few of these are worthy of separate mention. The two fairs held at Mánikpur in April and July in honour of Jwála Mukhi* attract considerable numbers, many of whom come from a distance. The gathering on each occasion lasts for two days, during which the presiding deity is worshipped and propitiated with offerings, &c. Both at these fairs, and during the bathing assemblies described in the next paragraph, English cloths and articles of foreign manufacture are exposed for sale. At Katra Mednisigh, a place about a mile from Partabgarh, and at Nawabganj Báwan Burji, which has been already mentioned, fairs take place during the Dasahra festival, which are attended by between 40,000 and 50,000 people, but no trade is carried on.

* Meaning flame-emitting mouths : one of the impersonations of the goddess Bhawáni.

Bathing places and shrines.—The only bathing places of any note are the masouri ghâts of Mánikpur and Shahâb-ud-dinabad, The two towns being contiguous form in reality but one rendezvous. Twice in the year there is a large concourse of people at this spot for the purpose of bathing in the Ganges. In July is the first occasion, when the four months' fasts for the deities Jwîla Mukhi and Sítla* are brought to a termination with bathing ceremonies and great rejoicings. The second occasion occurs early in November, or at the end of October, when the multitudes meet to do honour to the goddess Ganga herself. This is the larger gathering of the two.

Manufactures—With the exception of the manufacture of crystallized sugar at Partabgarh, and of glass at Sawânsa, and one or two other places in the pâgana of Patti, there are no local manufactures worthy of the name.

The sugar manufactured at Partabgarh is of excellent quality, and is not to be found anywhere else. The process is a peculiar though by no means a difficult one. When completed, the sugar is turned out into thin flat circular shapes of about 15 inches in diameter. It finds a ready sale amongst the taluqdars and wealthier classes.

The glass foundry at Sawânsa is on a comparatively large scale, and supplies most of the neighbouring fairs and markets with beads, bracelets, and other female ornaments, to say nothing of Ganges water phials and cheap articles of ordinary requirements.

Trade and traffic.—From the most recent trade returns it would appear that the total value of the exports nearly quadruples that of the imports, but I have reason to doubt the accuracy of the valuation of some of the items of the former, and consequently prefer to regard the proportion as in all probability nearer three to one. Partabgarh is an extensive grain exporting district, and may be said to be, to a great extent, the granary of the adjacent districts of the North-Western Provinces. Of wheat and barley alone upwards of 200,000 maunds are stated to have left the district during the last year; while of the less valuable food grains also a very considerable exportation has taken place. This should represent large money returns to zamindars and small farmers; but I have reason to believe that it is almost entirely the baniâñ and village banker who fatten on this trade. The former classes are, as a rule, too deep in the books of the latter to reap any direct advantage. Nevertheless, we have the fact of an influx of money and a consequent increase of private capital, which, in whomsoever's hands, subserves no doubt the prosperity of the district, and tends to the ultimate benefit of the population. The exports of edible grains in 1872 are reported at 349,000 maunds, value Rs. 7,90,000; the other exports, such as oil-seeds, sugar, tobacco, and country cloth, make up the total value of exports to Rs. 9,77,000, the imports were valued at Rs. 4,08,000, of which cotton and salt are the principal items; but in these returns English piece-goods imported are valued at Rs. 2,670; it should probably be Rs. 2,67,000.

* Also an incarnation of Bhûrâvî and tutelary deity of small-pox.

Exports and imports.—Besides grain, opium, tobacco, sugar, and molasses, oil, and ghi, cattle, sheep, and timber are by no means unimportant staples of export trade. On the other hand, the imports consist mainly of salt, cotton, metals, and hardware, country cloth, and dyes. English stuffs and piece-goods are also becoming more and more common in the local bazars. All the above almost entirely find their way into the district from the opposite side of the Ganges. The traffic by way of the adjoining districts of Jaunpur on the east, and of Sultanpur and Rāj Bārī on the north and west respectively is, comparatively speaking, inconsiderable. In connection with this subject, Mr. King writes as follows :—

" It may not be out of place here to suggest what new roads should be made, and to show the direction which traffic takes in this district. Oudh exports grain, oil-seed, sugar, and tobacco, some timber and little beside. These mainly go in a south-east direction towards Gorakhpur, Azamgarh, Jaunpur, and Mirzapur. Lines drawn from the north-west to the south-east of Oudh will mainly represent the direction in which produce moves. Of course, I am speaking in general terms. Roads will often be diverted owing to the presence or absence of a ferry or other cause. Imports into Oudh are chiefly salt, cotton, English cloth, and other miscellaneous matters. Salt and cotton come in by western and south-western routes from Cawnpore, Bānda, &c.

" In the Partabgarh district, the main Ganges ferries, where this traffic passes, are Bālshahipur, Kharol,* Kālakānkar, Gutnī, and Jahānabad ; and at all of these traffic-registrars are placed. The traffic from this quarter finds a sufficiency of routes to the interior of Oudh by tolerable roads, but the out traffic wants a channel towards Jaunpur, and a new road should be opened out from Patti to the border of the district somewhere about Rāja-ka-bazār in the Parhat estate of Rāja Mahesh Narain, and, in communication with the Jaunpur authorities, be carried on so as to reach Jaunpur "

Mineral products.—This branch may be said to comprise salt, saltpetre, and kankar. There is a considerable area of saliferous land in the Partabgarh district.

Salt.—The manufacture of salt in Oudh is punishable under the excise laws. The following salt statistics furnished by Mr. King are interesting. After remarking that as an article of food it was formerly "extensively manufactured in this district, and that the annual value of the manufacture to the native government, or farmer, was Rs. 72,000," my predecessor writes :—

" Mr. Braddon, Superintendent of Excise and Stamps, in a pamphlet on Oudh salt, gives the area of salt-producing lands in Partabgarh, thus :—

					Bighas.
" Highly saliferous	...	...	...	...	3,287
" Moderately	...	...	...	...	1,121
Total				...	4,408 *

* This is close to the Kandrawan or Naubasta ferry and is of far less importance than the latter.

"He gives the revenue derived from salt in 1856 as Rs. 61,496. In 1859 the revenue from salt was, as reported by the Chief Commissioner, to the Government of India, Rs. 68,022 for Partabgarh. I fancy that in neither year was the revenue what it should have been, and there can be no doubt that, as experience was gained, the salt department would have been enabled to collect a considerably higher figure than Rs. 72,000, which, under the native government, were paid by the landowners on account of salt lands. I will not digress into the question of salt manufacture, whether it should or should not be allowed in Oudh, nor, indeed, say more than that I have from the first held the belief, that it is on the whole impolitic to stop the trade."

Saltpetre.—The manufacture of this substance was carried on in this district until about a year and a half ago. The manufacture was put a stop to, because it was discovered that it afforded too many facilities for engaging in the illicit preparation of edible salt.

Usar.—This earth is to be found principally in the Rámpur pargana of the Kunda tahsil. It has been generally regarded as unproductive, but in later times it has in some places been made to yield a crop of rice by filtration of the top soil. This is effected by confining the water in the rainy season in low-lying localities by means of an embankment. After two or three years of this process, the earth becomes freed from the presence of its deleterious components, and rice can be sown in it. Such lands may be then regarded as permanently reclaimed, and in a very few years come up to the standard of average rice lands. The analysis of the different usar soils, which are met with in Oudh, will be found at length in Mr. Maconochie's report on the settlement of the Unaо district.

Reh.—Regarding reh, I cannot do better than transcribe Mr. King's remarks :—"In many places that efflorescence of the earth known as reh is to be found. I give the results of a chemical analysis of it, which appeared in the *Times of India* in 1864 :—

" Soda						28 parts.
" Sulphuric acid	"	"	"	"	"	17 parts.

"Potass, lime, magnesia, carbonic acid, and silica form the rest of the mass. It is used by dhobis in washing, and by makers of cheap lac baugles."

Kankar.—The conglomerate known as "kankar," and which is composed principally of carbonate of lime, with a variable proportion of silica, is common enough in this part of the country. It is mainly used for metalling roads, and for this purpose it is extensively quarried in this district. I have been informed by Dr. Whishaw, Officiating Sanitary Commissioner of Oudh, that the presence of reh efflorescence on the surface of the ground is a sure indication of the existence of kankar formation below.

Animal products (wool).—The animal products of the district may be said to consist entirely of wool, hides, horns, and ghi. There is an excellent breed of sheep in the Kunda Tahsil, which furnishes the best wool

The sheep are shorn three times in the course of the year—viz., in the months of Asárh (June-July), Kártik (October-November), and Phágún (February-March). The heaviest fleece falls to the Kártik shearing, and the lightest in Phágún. The annual weight of wool yielded by a single sheep varies from one and a half to two and a half pounds. About two pounds represents a fair average, and this quantity is consumed in the manufacture of the small blanket "kamli" of such universal use. The average price of these small blankets is now twelve annas. That of the larger ones "kammal" Re. 1-10-0. Of the former, about ten years ago, two could be purchased for the rupee; while a good heavy blanket of the larger description could be had for the same sum.

In this district the shepherds themselves manufacture the wool into blankets. It is on this account that wool is not much exported as a staple. The "baipáris" or itinerant traders drive a brisk trade with the shepherds of Bihár. About the month of June the shepherds receive advances of money from the baipáris, and by the end of October or beginning of November the blankets are ready, when the purchasers come and carry them off. These traders chiefly come from Jaunpur, Azamgarh, and Gorakhpur.

Hides and horns.—Hides and horns are principally exported from the Salon tahsil.* This is probably attributable to the fact of there being a larger Muhamadan population here than in other parts of the district, and in consequence a greater consumption of animal food. This trade goes entirely across the Ganges. In return prepared skins are imported from Cawnpore and Allahabad which are manufactured into the "mooths" or leatheren buckets used for wells, and also into the coarser kinds of native shoes.

Ghí.—Ghí is extensively prepared and consumed in the district of Paratabgarh, and forms by no means an unimportant item of trade. The export of this article largely exceeds the import; at the same time that the quality of the latter is very much inferior to that of the former.

Detail of Exports and Imports for 1873.

EXPORTS.			IMPORTS.		
Article.	Quantity,	Value.	Article.	Quantity	Value.
Sugar	2,353	23,722	Cotton cleaned	4,275	89,057
Gur	7,953	23,308	Do. uncleansed	864	14,688
Spices	548	6,722	Sugar	1,135	8,670
Wheat	84,337	2,19,837	Spices	841	10,895
Edible grains	3,08,671	6,55,175	Edible grains	2,599	5,831
Lac	330	9,019	Salt	22,070	1,19,263
Opium	1,720	11,200	Metals and hard- ware.	...	59,875
Salt	1,122	5,748	English piece-goods,	...	8,289
Oilseeds	9,886	33,895	European miscella- neous goods.	...	68,731
Horned cattle	1,700	10,942			
Firewood	...	8,050			
Country cloth and materials.	...	13,940			
Ghí	...	12,390			
Oil	...	6,475			
Total	...	1,055,620	Total	...	4,05,691

* Now included in the Rae Bareli district.

Ferries.—For about eight months of the year the Sai is in most places easily fordable. During the rainy season, when the stream rises, the zamindars along the banks make their own arrangements, by which boats are available for the crossing of foot-passengers at no less than thirty points. The only available crossing for animals and wheeled traffic during the rains is over the recently built masonry bridge at Bela. Two ferries under the administration of the Deputy Commissioner of Partabgarh ply on that portion of the Gumti which forms the boundary of the district, and are farmed at an annual income of Rs. 325. Each is distant from the other about one mile only. That known as the Biráhimpur ferry is a landing and lading station for traffic carried along the Patti road, which meets the imperial road between Fyzabad and Allahabad at a village called Nawahganj, two and a half miles from the sadr bazar, also for traffic traversing the Jaunpur and Sultanpur road, which intersects the former road at the village of Sonpura, about two miles from the ferry. The other ferry within the limits, on this side of the village Mahaura, has been for some time past used only as a passenger ferry, and the traffic registrar has been lately removed from the spot.

Ganges ferries.—There are several ferries on the Ganges within the limits of this district. I shall mention the principal ones only. The highest is the Kálakánkar ferry, which is a considerable grain lading station. Below this again, some four miles or so, is the Mánikpur ferry, which is kept for passenger traffic principally. Proceeding almost due south for another five miles we come to Gutni, another passenger ferry. Lastly, at a distance of some ten miles further on is the Jahánabad ferry, which is likewise kept more for the convenience of foot passengers than for goods traffic. All these ferries are under the administration of the North-Western Provinces authorities.*

Roads, bridges, and traffic.—The district is now well opened up by roads. Exclusive of twenty-two and a half miles of the imperial road, which connects the military stations of Fyzabad and Allahabad, and which passes through the headquarters, there are 342 miles of good second class roads. These have been entirely bridged, save at four points only, where the Sai, Sakiui, Parcya, and Bakláhi respectively require large and solid masonry bridges to withstand the opposing force of the current in the rains, each of which will necessitate some amount of delay, to say nothing of money. My predecessor's remarks on the roads and traffic of the district here find a suitable place.

General roads.—There is but one first-class road in this district, viz., that one which runs from Fyzabad to Allahabad. This was begun soon after the re-conquest of the province, and is a military road joining the two cantonments named above, which are ninety-six miles apart. There are only twenty-two and a half miles of this road in the Partabgarh district, which it traverses in its breadth, entering it at the village of Dharodi, and leaving it at the village of Dehlúpur. There are two road bungalows, one at Bela, and one at Biknápur, some eleven miles

* The receipts are divided in the proportion of 60 per cent. to the North-Western Provinces and 40 per cent. to Oudh.

apart. The road is metalled throughout from the Ganges bank to Fyzabad, saving the river Sai at Bela." *

"*District roads.*—There is a very good network of country roads in the district, and the principal are the following:—

"(1.) From Rae Bareli to the headquarters station at Bela. Forty-four miles of it lie in this district, and it passes through the tahsil of Salon, the bazar of Lalganj, and the town of Partabgarh. This road is bridged save over the two streams of the Loni† and Sakarni, the former ten and a quarter and the latter five and a quarter miles from Bela.

"(2.) From Bela to Gutni Ghát on the Ganges, thirty-nine miles. This passes through Partabgarh, three miles from Bela, and through the tahsil of Bihár, twenty-nine and a half miles from Bela, and through the bazar of Kunda, six miles from Bihar.

"(3.) From Bela to Patti, fifteen and a half miles, crossing the Sai by the Fyzabad and Allahabad road, which it leaves about a mile north of the river at the Nawabganj bazar for Patti, thirteen miles distant. This road continues through Saifabad, eight miles from Patti on the north, to the town of Chánda (in the Sultanpur district), which is twelve miles from Patti.

"(4.) Bela to Bádsháhpur in the Jaunpur district, twenty-one miles, some twenty miles being in this district. The road passes by the Rámganj thána in the village of Pachhráo.

"(5.) A road from Rae Bareli passing through Jagatpur Tánghan enters the Salon tahsil, and passing through Mustafabad, Nawabganj, Báwan-Burji, Mánikpur, and Kundal, leaves the district at Lalganj in the Bihár tahsil."

Allahabad.—This is the most direct road from Lucknow to Allahabad. There are other minor roads, which do not call for particular description e. g.,—

6. Salon to Ateha, 12 miles.
7. Salon to Dalmau Ghát in Rae Bareli district, 24 miles.
8. Salon to Naubasta Ghát on the Ganges, 16 miles.
9. Salon to Mánikpur, 18 miles.
10. Salon to Lalganj on the Allahabad border, *vid* Bihár, 28 miles.
11. Salon to Lalganj (in pargana Rámpur) to Atcha, 12 miles.
12. Bela to Amethi *vid* Nawabganj, 24 miles.
13. Bela to Katra, 3 miles.
14. Patti tahsil to Rámganj thána, 14 miles

* In August, 1868, a large and handsome masonry bridge of nine arches and forty-five feet span was opened for traffic over the Sai at Bela Ghát. It was built under the immediate superintendence of the late Mr. D. Turner, Civil Engineer.

† Since Mr King wrote the above, a fine masonry bridge has been completed over the Loni of five arches, with a span of twenty-five feet.

The imperial road from Fyzabad to Allahabad passes through this district and through the chief town of Bela. It passes for $22\frac{1}{2}$ miles throughout this district and the stages are—

Chera $9\frac{1}{2}$ miles from Bela on Sultanpur side, then Bela itself, and Karáni, 12 miles from the latter place. There is only one mile more to the boundary at Delúpur.

The principal district roads are—

1. From Bela to Rae Bareli.

This passes for $27\frac{1}{2}$ miles. The stages are Bela, Selápur $11\frac{1}{2}$ miles from the latter place, and then Lalganj $8\frac{1}{2}$ miles. There are 29 nálas.

2. From Mánikpur to Gopálganj.

This is 14 miles long. Mánikpur, Kunda, and Gopálganj are the stages. Kunda 6 miles from the first place, and Gopálganj is 8 miles from Kunda. There are 9 nálas.

3. From Lalganj to Mánikpur.

This is $21\frac{1}{2}$ miles long. The stages are Rámipur 6 miles from Lalganj, Sangrámpur 7 miles further, and then Mánikpur $8\frac{1}{2}$. There are 9 nálas.

4. Road from Gutni Ghát to Salon in Rae Bareli.

This passes for 14 miles throughout this district. The stages are Gutni Ghát, first then Mánikpur 5 miles from the latter place, and lastly Sawána Bhawániganj 8 miles from Mánikpur. There are 8 nálas.

5. From Mánikpur to Rae Bareli.

This passes only for 5 miles within this district, and the only stage within this district is that of Mánikpur itself, others lie in the Rae Bareli district. Number of nálas is 4.

6. From Lalganj to Jalesarganj.

This is only 6 miles long. The stages are only two—Lalganj and Jale-sarganj. Number of nálas is 4.

7. From Jethwára to Sangrámpur.

This road is 16 miles long. The stages are Jalesarganj 8 miles from Jethwára, and Sangrámpur 8 miles from the former. Number of nálas 7.

8. From Bela to Gutni Ghát.

This road is 39 miles long. The stages are Pamsanisi 2 miles from Bela, Jethwára 7 miles further, Bihár 14 miles, Kunda 8 miles, and Gutni Ghát 8. Nálas 31.

9. From Gopálganj to Salon in Rae Bareli.

This road is 22 miles long, and the stages are Bihár 5 miles from Gopálganj, Bhawániganj Opadia 8 miles further, and Urrún 9 miles.

There are no rivers, but 19 nálas.

10. From Lalganj to Ateha.

The length of this road is 13 miles, and the only stage between these two places is that of Sangípur 8 miles distant from Lalganj and 5 miles from Ateha. There is only one river but 7 nálas.

11. From Amethi to Salon.

This is only 8 miles long. No intermediate stage. Number of nálas 5.

12. Partabgarh to Bádsháhpur.

This road is 22 miles long. The stages are Rániganj 11 miles from Partabgarh, and then Rausara 11 miles further. There are only 25 nálas.

13. From Patti to Rániganj.

This road is 14 miles in length, and the stage lying between these two is that of Jamtálá, 8 miles distant from Patti and 6 from Rániganj. There is one river and 14 nálas.

14. Road from Patti to Chanda in Sultanpur.

This is only 10 miles long within this district. The only stage within this district is that of Saifabad. There are no rivers but 7 nálas.

15. From Patti to Sonpura.

This is 12 miles long. Sonpura itself is 12 miles distant, and the next stage to Patti. There are 6 nálas.

16. From Nawabganj to Patti.

The one place is distant $12\frac{1}{2}$ miles from the other. There being no intermediate stage. Number of nálas 17.

17. Road from Nawabganj to Amethi in Sultanpur district.

This runs for $13\frac{1}{2}$ miles throughout this district, the only stage within this district is that of Sahjipur. Number of nálas is 13.

18. From Kunda to Sangrámgarh.

This road is 9 miles long. No intermediate stage between the above two places. Number of nálas 3.

19. From Patti to Janúpur.

This road runs for 10 miles within the boundaries of this district. The only stage is that of Bazar Rája 10 miles from Patti. Number of nálas 3. This is a village road.

20. From Patti to Dasrathpur.

The former place is distant only $1\frac{1}{2}$ miles from the latter. There are no nálas.

21. From Dasrathpur to Bíbipur.

The one place being $1\frac{1}{2}$ miles distant from the other, there are apparently no stages between them, nor are there any nálas.

22. From Patti to Pirthíganj.

This is only 6 miles long. No intermediate stage. Nála only 1.

23. From Jethwára to Mándháta.

This is also $7\frac{1}{2}$ miles long. No intermediate stations. Nálas 3.

24. From Katra Medni Singh to Katra Guláb Singh.

This is $12\frac{1}{2}$ miles long.

The stages are Mándháta 7 miles from Katra Medni Singh and Katra Guláb Singh $5\frac{1}{2}$ miles from the former. There are 3 nálas.

25. From Bihár to Derwa Bazar.

This is 12 miles long. No stage intermediate. Number of nálas 5.

26. From Rániganj to Mirzapur.

This is $2\frac{1}{2}$ miles long. No intermediate stage. There is no nála.

27. From Gopálganj to Jahánabad Ghát.

This is 4 miles long, and there is no intermediate stage. Number of nálas 2.

Carriage.—Wheeled carriage is scarce and difficult to procure. A few country carts are detainable in and near the sadr station, also in places in the Kunda tahsil. Great reluctance is everywhere manifested by the owners to hiring out their carriage, and when it is known that troops are on the move, and that carriage will be impressed, the carts are frequently taken to pieces, and the latter concealed in different houses, the bullocks at the same time being sent to a neighbouring village. Bullocks, buffaloes, and ponies afford the ordinary means of transport. The bullock is capable of carrying a load of from three to three and a half maunds; a buffalo about five maunds; while the usual load of the country pony or tattú seldom exceeds one and a half maunds.

CHAPTER III.

THE PEOPLE.

Population—Muhammadan settlements, Sunnis, Shias—Hindu population, Brahmins, Chhattis, landed proprietors, Vaishyas, Kiyaths—Aboriginal tribes—Houses—Food—Dress and ornaments—Tenures—Rural Customs—Proprietary Rights—List of Taluqdars.

Population.—A census of the population of the province was taken on the 1st February, 1869, and the results have been tabulated and reported on by Mr. J. C. Williams, Assistant Commissioner.

From the appendices to his report it will be seen, that the entire population of this district on the night of the census amounted to 936,268 souls, which gives a proportion of 540 to the square mile. The most densely populated parts were parganas Partabgarh, Mánikpur, and Parshádepur; and the population was thinnest in pargana Rámpur, where it was only 433 to the square mile.

Since the census, however, there has been a redistribution of territory and Partabgarh has lost two of its parganas. The present population will be found in the following tables :—

Area and population.

POPULATION.		HINDUS.		MUSLIM MUSLIMS AND OTHERS NOT HINDUS.	
Agricultural.		Non-agricultural.		Agricultural.	
Male.	Female.	Male.	Female.	Male.	Female.
134,449		86,073		97	
135,615		87,468		1,444	
70,711		69,039		2,816	
135,615		95,652		1 Number of measures of townships.	
70,711		60,451		2 District.	
135,615		69,039		3 Total.	
70,711		60,451		4 Area in square miles of 640 acres each.	
134,449		69,039		5 Cultivated.	
134,449		60,451		6 Area miles of 640 acres each.	
134,449		69,039		7 Base Barrels.	
134,449		60,451		8 Division.	
134,449		69,039		9 Particulars.	
134,449		60,451		10 Miles.	
134,449		69,039		11 Females.	
134,449		60,451		12 Males.	
134,449		69,039		13 Children.	
134,449		60,451		14 Adults.	
134,449		69,039		15 Adults male.	
134,449		60,451		16 Adults female.	
134,449		69,039		17 Boys.	
134,449		60,451		18 Girls.	
134,449		69,039		19 Total.	
134,449		60,451		20 Miles.	
134,449		69,039		21 Children.	
134,449		60,451		22 Adults.	
134,449		69,039		23 Adults male.	
134,449		60,451		24 Adults female.	
134,449		69,039		25 Boys.	
134,449		60,451		26 Girls.	
134,449		69,039		27 Total.	
134,449		60,451		28 Miles.	
134,449		69,039		29 Children.	
134,449		60,451		30 Adults.	
134,449		69,039		31 Adults male.	
134,449		60,451		32 Adults female.	
134,449		69,039		33 Boys.	
134,449		60,451		34 Girls.	
134,449		69,039		35 Total.	
134,449		60,451		36 Miles.	
134,449		69,039		37 Children.	
134,449		60,451		38 Adults.	
134,449		69,039		39 Adults male.	
134,449		60,451		40 Adults female.	
134,449		69,039		41 Miles.	
134,449		60,451		42 Children.	
134,449		69,039		43 Adults.	
134,449		60,451		44 Adults male.	
134,449		69,039		45 Adults female.	
134,449		60,451		46 Miles.	
134,449		69,039		47 Children.	
134,449		60,451		48 Adults.	
134,449		69,039		49 Adults male.	
134,449		60,451		50 Adults female.	
134,449		69,039		51 Miles.	
134,449		60,451		52 Children.	
134,449		69,039		53 Adults.	
134,449		60,451		54 Adults male.	
134,449		69,039		55 Adults female.	
134,449		60,451		56 Miles.	
134,449		69,039		57 Children.	
134,449		60,451		58 Adults.	
134,449		69,039		59 Adults male.	
134,449		60,451		60 Adults female.	
134,449		69,039		61 Miles.	
134,449		60,451		62 Children.	
134,449		69,039		63 Adults.	
134,449		60,451		64 Adults male.	
134,449		69,039		65 Adults female.	
134,449		60,451		66 Miles.	
134,449		69,039		67 Children.	
134,449		60,451		68 Adults.	
134,449		69,039		69 Adults male.	
134,449		60,451		70 Adults female.	
134,449		69,039		71 Miles.	
134,449		60,451		72 Children.	
134,449		69,039		73 Adults.	
134,449		60,451		74 Adults male.	
134,449		69,039		75 Adults female.	
134,449		60,451		76 Miles.	
134,449		69,039		77 Children.	
134,449		60,451		78 Adults.	
134,449		69,039		79 Adults male.	
134,449		60,451		80 Adults female.	
134,449		69,039		81 Miles.	
134,449		60,451		82 Children.	
134,449		69,039		83 Adults.	
134,449		60,451		84 Adults male.	
134,449		69,039		85 Adults female.	
134,449		60,451		86 Miles.	
134,449		69,039		87 Children.	
134,449		60,451		88 Adults.	
134,449		69,039		89 Adults male.	
134,449		60,451		90 Adults female.	
134,449		69,039		91 Miles.	
134,449		60,451		92 Children.	
134,449		69,039		93 Adults.	
134,449		60,451		94 Adults male.	
134,449		69,039		95 Adults female.	
134,449		60,451		96 Miles.	
134,449		69,039		97 Children.	
134,449		60,451		98 Adults.	
134,449		69,039		99 Adults male.	
134,449		60,451		100 Adults female.	
134,449		69,039		101 Miles.	
134,449		60,451		102 Children.	
134,449		69,039		103 Adults.	
134,449		60,451		104 Adults male.	
134,449		69,039		105 Adults female.	
134,449		60,451		106 Miles.	
134,449		69,039		107 Children.	
134,449		60,451		108 Adults.	
134,449		69,039		109 Adults male.	
134,449		60,451		110 Adults female.	
134,449		69,039		111 Miles.	
134,449		60,451		112 Children.	
134,449		69,039		113 Adults.	
134,449		60,451		114 Adults male.	
134,449		69,039		115 Adults female.	
134,449		60,451		116 Miles.	
134,449		69,039		117 Children.	
134,449		60,451		118 Adults.	
134,449		69,039		119 Adults male.	
134,449		60,451		120 Adults female.	
134,449		69,039		121 Miles.	
134,449		60,451		122 Children.	
134,449		69,039		123 Adults.	
134,449		60,451		124 Adults male.	
134,449		69,039		125 Adults female.	
134,449		60,451		126 Miles.	
134,449		69,039		127 Children.	
134,449		60,451		128 Adults.	
134,449		69,039		129 Adults male.	
134,449		60,451		130 Adults female.	
134,449		69,039		131 Miles.	
134,449		60,451		132 Children.	
134,449		69,039		133 Adults.	
134,449		60,451		134 Adults male.	
134,449		69,039		135 Adults female.	
134,449		60,451		136 Miles.	
134,449		69,039		137 Children.	
134,449		60,451		138 Adults.	
134,449		69,039		139 Adults male.	
134,449		60,451		140 Adults female.	
134,449		69,039		141 Miles.	
134,449		60,451		142 Children.	
134,449		69,039		143 Adults.	
134,449		60,451		144 Adults male.	
134,449		69,039		145 Adults female.	
134,449		60,451		146 Miles.	
134,449		69,039		147 Children.	
134,449		60,451		148 Adults.	
134,449		69,039		149 Adults male.	
134,449		60,451		150 Adults female.	
134,449		69,039		151 Miles.	
134,449		60,451		152 Children.	
134,449		69,039		153 Adults.	
134,449		60,451		154 Adults male.	
134,449		69,039		155 Adults female.	
134,449		60,451		156 Miles.	
134,449		69,039		157 Children.	
134,449		60,451		158 Adults.	
134,449		69,039		159 Adults male.	
134,449		60,451		160 Adults female.	
134,449		69,039		161 Miles.	
134,449		60,451		162 Children.	
134,449		69,039		163 Adults.	
134,449		60,451		164 Adults male.	
134,449		69,039		165 Adults female.	
134,449		60,451		166 Miles.	
134,449		69,039		167 Children.	
134,449		60,451		168 Adults.	
134,449		69,039		169 Adults male.	
134,449		60,451		170 Adults female.	
134,449		69,039		171 Miles.	
134,449		60,451		172 Children.	
134,449		69,039		173 Adults.	
134,449		60,451		174 Adults male.	
134,449		69,039		175 Adults female.	
134,449		60,451		176 Miles.	
134,449		69,039		177 Children.	
134,449		60,451		178 Adults.	
134,449		69,039		179 Adults male.	
134,449		60,451		180 Adults female.	
134,449		69,039		181 Miles.	
134,449		60,451		182 Children.	
134,449		69,039		183 Adults.	
134,449		60,451		184 Adults male.	
134,449		69,039		185 Adults female.	
134,449		60,451		186 Miles.	
134,449		69,039		187 Children.	
134,449		60,451		188 Adults.	
134,449		69,039		189 Adults male.	
134,449		60,451		190 Adults female.	
134,449		69,039		191 Miles.	
134,449		60,451		192 Children.	
134,449		69,039		193 Adults.	
134,449		60,451		194 Adults male.	
134,449		69,039		195 Adults female.	
134,449		60,451		196 Miles.	
134,449		69,039		197 Children.	
134,449		60,451		198 Adults.	
134,449		69,039		199 Adults male.	
134,449		60,451		200 Adults female.	
134,449		69,039		201 Miles.	
134,449		60,451		202 Children.	
134,449		69,039		203 Adults.	
134,449		60,451		204 Adults male.	
134,449		69,039		205 Adults female.	
134,449		60,451		206 Miles.	
134,449		69,039		207 Children.	
134,449		60,451		208 Adults.	
134,449		69,039		209 Adults male.	
134,449		60,451		210 Adults female.	
134,449		69,039		211 Miles.	
134,449		60,451		212 Children.	
134,449		69,039		213 Adults.	
134,449		60,451		214 Adults male.	
134,449		69,039		215 Adults female.	
134,449		60,451		216 Miles.	
134,449		69,039		217 Children.	
134,449		60,451		218 Adults.	
134,449		69,039		219 Adults male.	
134,449		60,451		220 Adults female.	
134,449		69,039		221 Miles.	
134,449		60,451		222 Children.	
134,449		69,039		223 Adults.	
134,449		60,451		224 Adults male.	
134,449		69,039		225 Adults female.	
134,449		60,451		226 Miles.	
134,449		69,039		227 Children.	
134,449		60,451		228 Adults.	
134,449		69,039		229 Adults male.	
134,449		60,451		230 Adults female.	
134,449		69,039		231 Miles.	
134,449		60,451		232 Children.	
134,449		69,039		233 Adults.	
134,449		60,451		234 Adults male.	
134,449		69,039		235 Adults female.	
134,449		60,451		236 Miles.	
134,449		69,039		237 Children.	
134,449		60,451		238 Adults.	
134,449		69,039		239 Adults male.	
134,449		60,451		240 Adults female.	
134,449		69,039		241 Miles.	
134,449		60,451		242 Children.	

POPULATION.—Agricultural and non-agricultural.

Population.	Hindu population.	MUSLIM POPULATION.		PERCENTAGE OF FEMALES ON MALES.	
		Agricultural.	Non-agricultural.	Hindu population.	Muslim population.
Race Baroti,	Division.	2	1	102.6	102.6
Parbadgarh	Districts.	2	2	99.3	99.3
782,661	Total.	3	4	99.6	99.6
399,678	Males.	4	3	96.9	96.9
384,108	Females.	5	5	96.3	96.3
219,238	Total.	6	6	101.1	101.1
362,309	Males.	7	7	Total Muslim population.	
426,848	Females.	8	8	Non-agricultural.	
220,522	Total.	9	10	Agricultural.	
292,490	Males.	11	12	Total Hindu population.	
146,507	Females.	13	14	Total Hindus.	
146,983	Total.	14	15	Total Hindu males.	
31,862	Males.	15	16	Total Hindu females.	
63,183	Females.	17	18	Total Hindu males.	
30,361	Total.	18	19	Total Hindu females.	
16,228	Males.	19	20	Muslim males.	
15,183	Females.	20	21	Muslim females.	
82,773	Total.	21	22	Males.	
16,164	Females.	22	23	Females.	
16,618	Total.	23	24	Female.	
96.3	Total population.	24	25	Male.	
96.9	Total Hindus.	25	26	Female.	
99.6	Agricultural.	26	27	Male.	
99.3	Non-agricultural.	27	28	Female.	
102.6	Agricultural.	28	29	Male.	
102.6	Non-agricultural.	29	30	Female.	

CASTES OF POPULATION.

Proportion of Hindus to Muhammadans.—The district may be said to be peopled by Hindus; the proportion of the latter to Muhammadans, and others not Hindus (the number of the latter is insignificant) being 11·27 to 1. This large preponderance of Hindus appears to be common to the greater portion of the province of Oudh, the exceptions being the central districts of Lucknow, Bara Banki, and Sitapur.

I have shown in the margin the varying ratios for each district of the province. It is a curious fact, that the districts of Rae Bareli and Lucknow, which are contiguous, should respectively exhibit the highest and lowest proportion. Looking at the map, it would seem, that the larger preponderance is in the border districts, that is, in those adjoining the older provinces of the north-west,* while of these again the preponderance is highest in the four districts which are bounded by the Ganges. The remaining four districts† form the heart of Oudh, and are enclosed on the north by the Naipal range. no doubt it was this portion of the country on which the Muhammadan conquerors established a stronger and more lasting hold, as is evident by there being more of their large towns, "qasbas," and religious endowments than elsewhere.

Muhammadan settlements.—The Muhammadan conquerors established seats of government at Lucknow and Fyzabad; near the latter place, which for many years was the capital of Oudh, is the famous shrine of Ajodhya, and it is no doubt to be inferred that many of the vast numbers of Hindus annually attracted thither in course of time settled in the adjacent country; and while thus largely increasing the population of the pargana of Haweli Oudh‡ and of the district of Fyzabad§ generally, counteracted the numerical influence of the rising Muhammadan settlement. After a time, too, the capital was transferred from Fyzabad to Lucknow. Thus the seat of government at Lucknow came to be, in a sense, the sole centre, around and within a certain radius of which others and more or less powerful Muhammadan settlements sprung up. These served to keep in check the surrounding Hindu communities, little disposed though the latter seem to have been to offer serious molestation to the invader. As time wore on, it would appear that those settlements and families which were furthest removed from the influence of the reigning head, and the benefits of court alliances, gradually decayed, were supplanted, or removed elsewhere. Mr. J. C. Williams, C.S., in para. 125 of his census report, lays it down "as a general rule, that Muhammadan influence is strong, their lands extensive, and their numbers, among the population great, in exactly inverse proportion to the influence, numbers and territorial possessions of the great Rajput clans," and to this, in a general sense, I subscribe.

* i.e., Kheri, Hardoi, Unao, Rae Bareli, Partabgarh, Sultanpur, Fyzabad, and Gonda.

† i.e., Lucknow, Bara Banki, Sitapur, and Bahraich.

‡ 1,042 to the square mile.

§ 666 to the square mile.

Distribution of Muhammadians.—The followers of the Prophet are, in this district, most numerous in the parganas of Mánikpur, Partabgarh, and Bihár; and least so in parganas Dhingwas and Rámpur. They are nearly evenly divided between agricultural and non-agricultural; the former slightly preponderating. The higher castes are almost entirely confined to Shekhs and Patháns. The Muhaminadan converts from higher castes of Hindus number only 534. Of the lower castes who for the most part pursue some distinctive trade, the "juláha" or weaver, the "dhunia" or cotton corder, the "darzi" or tailor and tent maker, the "manihár" or lac-bangle maker (who also colours but does not manufacture glass-bangles), and the kunjra or fruiterer, predominate.

Sunnis and Shias.—No distinct enumeration was made at the last census of the respective professors of the Sunni and Shia faiths. The latter, however, is principally confined to families of pure descent; while the followers of Sunni persuasion are undoubtedly far the most numerous over the whole Muhammadan population. The Shia faith came no doubt from Persia, and I cannot but believe that its importation dates from the written promise of Humáyún in the famous interview with the Qázi of Sháh Tuhmásپ "Though the Shias and Sunnis," says Elphinstone, "differ less than Catholics and Protestants, their mutual animosity is much more bitter."

Hindu population.—Of the Hindu population, about 70 per cent. are tillers of the soil, and this proportion is pretty evenly maintained in each pargana. Brahmans, Chhattis, Vaishyas, and Káyaths almost exclusively compose the higher castes. Of the lower castes Ahirs, Kurmis, Chamárs, and Pásis predominate, at the same time there is a good sprinkling of Muráos. Kurmis and Muráos, who may be styled cultivators of the first class, are almost to a man agriculturists in this district, and in regard to the number of the former, the Partabgarh district ranks second in the province. The majority of the Ahirs, Chamárs,* Pásis, and Garerias, who are all second-rate cultivators, are also wedded to the soil. There are more Lohárs and Loniás in this district than in any other in Oudh; but very few of the former, comparatively speaking, are engaged in agricultural pursuits. The latter have, as it were, embraced a new profession, and are almost exclusively cultivators, now that their normal occupation has gone. As agriculturists they rank high, and are much sought after.

Brahmans.—The Brahmans are chiefly composed of the subdivision known as Sarwaria. There are a few Kanaujis proper, Gaur Brahmans, and Sanádhs here and there. Unfortunately the census papers do not give numerical details of these subdivisions. The Kanauja is less of a stickler for his dignity than the Sarwaria; for the former may frequently be seen driving and carrying his own plough, while the latter invariably employs a ploughman. It may therefore be reasonably inferred that the Kanauja is better off in a worldly point of view, than his prouder and greater ease-loving brother. The Sarwaria nevertheless looks well after

* In this district a large proportion of Chamárs carry palanquins, and seem to have usurped the hereditary trade of the Kahár.

his interests, and is in general a good cultivator and solvent tenant. While however the latter will never drive or carry the plough, he may be frequently seen mounted on and driving the "hinga" or harrow, and using other agricultural implements.

Gradual change in their mode of life.—The shāstas forbid all active employment and labour of every description. The Brahman is expected to pass his life in contemplation, and to support himself by the gleanings of the field and grain market, and by alms-begging. In the second period of his existence, as Elphinstone writes, "when the regular sources fail, a Brahman may, for a mere subsistence, glean or beg, or cultivate, or even (in case of extreme necessity) he may trade." Cases of "extreme necessity" must, however, have become very frequent of late, judging from the number of Brahman money-lenders and traders one meets with. A highly respectable and intelligent pandit recently informed me, that since 1857 far more laxity in the observance of tenets has prevailed amongst Brahmans than formerly; and he dared not say how it would end. In Oudh, he observed, prior to British rule the Brahman youth of the country devoted themselves to the reading and study of the sacred writings, and nearly every qualified student might reasonably look forward to a post of greater or less honour and emolument, as spiritual adviser, or private chaplain, in a taluqdar's or other wealthy family. Latterly, however, the demand for the article having declined, the supply has almost stopped, and it is now the exception (my informant told me) to find any respectable young Brahman conversant with the Vedas.* It must have become palpable to all but the most careless observer, how great has been the progress of late in the quiet and gradual though sure undermining of the vast edifice of caste prejudice and superstition owing to the nearer advance of civilizing influences and extended education.

Spurious Brahmans—In the Mánikpur and Bihár parganas there are a great many families of the spurious Brahmans, whose ancestors belonged to the lower castes of Hindus, and who were to the extent of 125,000, it is said, invested with the sacred thread by order of Rāja Mánik Chand, of Mánikpur celebrity. 28,370 acres of the soil of this district are in the proprietorship of Brahmans, for which they pay a yearly revenue of Rs. 30,631 to the State. There is no Brahman Taluqdar in the Partabgarh district, but this class hold fifty-one villages and hamlets in sub-settlement.

Chhattis.—The number of Chhattis in the district, according to the last census, is *almost* exactly half that of the Brahmans. The four principal classes of landed proprietors are Bachgatis, Sombansi, Bisens, and Kanhpurias, and the possessions of these are very approximately co-extensive with the boundaries of the four tahsil subdivisions.

It is much to be regretted, with reference to the Chhattri population also, that so large a proportion as 30 7 per cent of the whole should have been returned in the census papers without a detail of the clans they

* Mr. P. Carnegie, in his admirable "Notes on the Races, Tribes, and Castes of Oudh," records that on questioning one of the Gaur Brahmans in charge of the Jain temples at Ajodhya about his lax religious views, the latter told him he would not take charge of a church even if he were paid for it.

belonged to. Of the detailed percentage, it appears that the Sombansi is the most numerous; then the Bachgoti, the Bais, the Kanhpuria, and the Bisen, but the absence of detail in the whole, of course, renders any calculation based on the above fractional data very liable to considerable error. The Bais of this district are not the Tilocchandi Bais of Baiswára, but come of an inferior stock, and go by the name of *Kath báis*. They are of course not recognized by the former. At the same time I entirely concur in Mr. Carnegie's argument, that the Bais have but little to boast of in comparison with other Rajput tribes, as regards either antiquity or purity of religion and descent. There is another Bais family in Itaura in the Salon pargana who call themselves Bais chaudhris.*

Chhattri landed proprietors.—I append a statement showing the distribution of zamindari rights in mauzas and hamlets,† as vested at present in the different Rajput clans of the district:—

Clan.	Taluqdari vil-lages.	Zamindari vil-lages.	Villages held in sub-settlement.
Bachgoti ...	683	35	14
Sombansi ...	360	154	85
Bisen ...	532	20	54
Kanhpuria ...	120	128	41
Durgbansi ...	15	...	...
Bilkharia ...	4	21	5
Gautam ...	8	7	9
Bais (Kath Bais) ...	...	4	47
Bais (Chaudhrí) ...	...	3	2
Raijkwár ...	...	2	...
Chandel ...	...	9	...
Bach ...	...	1	...
Rajkumár ...	...	2	...
Amethia ...	...	1	...
Gharwár ...	...	...	1
Khagal ...	...	...	2
Kosik ...	...	...	1
Parihár ...	...	...	1
Múngarha ...	...	...	1
Total ...	1,722	387	262

The most extensive proprietors are the Bachgotis, next come the Bisens, then the Sombansi, and lastly the Kanhpurias. After these, the holdings of the remaining Rajput tribes are comparatively insignificant, and call for no special remarks.

Vaishyas.—The Vaishyas represent the Banián or chief trading class of the district. The *Agarwala* is rarely met with; the *Baranwala* more frequently. Another subdivision, the *Sarawak*, also professing the Jain religion (but not alluded to by Mr. Williams in his census report), exists in small numbers. The most common sects are perhaps the *Agrahri* and *Ajodhya-bushi* in tahsils Partabgarh and

* I have, I am sorry to say, been unable to discover the origin and history of these two families of the Bais.

† In the old district.

Bihár, and *Omar* in tahsil Patti. These sects are entirely distinct, and neither eat and drink together, nor intermarry. I have heard it alleged (and the story is current, I believe, in parts of the Punjab), that once upon a time a certain rája had two daughters, named Chámu and Bámú. These married, and each gave birth to a son, who in time grew up to be pahlwáns or prodigies of strength. An elephant happened to die on the rája's premises, and being unwilling that the carcass should be cut up and disposed of piece-meal within the precincts of his abode, he sought for a man of sufficient strength to carry it forth whole and bury it. Chámu's son undertook and successfully performed this marvellous feat. The son of Bámú, stirred no doubt by jealousy, professed to regard this act with righteous horror, (personal contact with a corpse or dead animal amounting to defilement), and he thereupon broke off all relations with his cousin, and pronounced him an outcast. Chainárs are asserted to be descendants of the latter, and Baniás of the former, and hence the former in some parts, though admitting their moral degradation, have been known to assert that they are in reality possessed of a higher rank in the social scale than the latter.

Káyaths.—The Káyaths are chiefly of the Sríbástab and Saksena branches, a few of the Máthur and Amisht being interspersed among them. All the qánungos in the district are Sríbástab. There are no Káyath taluqdars, but the large moháls of Cháchámau and Salempur Bhairon belong to this class, who own altogether sixty-five villages and hamlets. The greater portion of the Káyath population are in service as patwáris, agents, writers, &c., at the same time, a not inconsiderable proportion are addicted to agricultural pursuits. In his census report Mr. J. C. Williams, C.S., remarks that the Saksenas have two sub-castes called Khare and Dúsre. This favours the supposition that the Saksenas alone of the twelve sects possess these two subdivisions, whereas the Khare and Dúsre sub-sects are common to all. The origin of these sub-sects is thus traced by the Káyaths of this district. The twelve brothers, the founders of the twelve branches of Káyath families, married each the daughter of a deity (deota). Hearing this, the demons (Ráchchhas) determined not to be outdone, and persuaded each of the brothers to take to wife a Ráchchhas daughter also. The descendants of the deity came to be known as Dúsre and those of the demon as Khare (Sanskrit alias for Ráchchhas).

Proportion of females to males.—The percentage of females on males as taken on the entire population is 96·9. In

RAE BARELI.

Total Hindus	... 100·9
Agricultural	... 95·7
Non-agricultural	... 106·9

this respect the district of Partabgarh stands third in the province; the other two districts of the division, viz., Rae Bareli and Sultanpur, being respectively first and second. The same order is

SULTANPUR.

Total Hindus	... 98·8
Agricultural	... 95·5
Non-agricultural	... 103·2

maintained on taking the percentage on the Hindu population only, and a further analysis of the agricultural and non-agricultural statistics of the Hindu community, as exhibited in Table I. of the Oudh Census Report, affords details of adults and children. The proportion is almost invariably lowest among the agricultural classes; but as this seems to be in the main the case also with regard to the Muhammadan

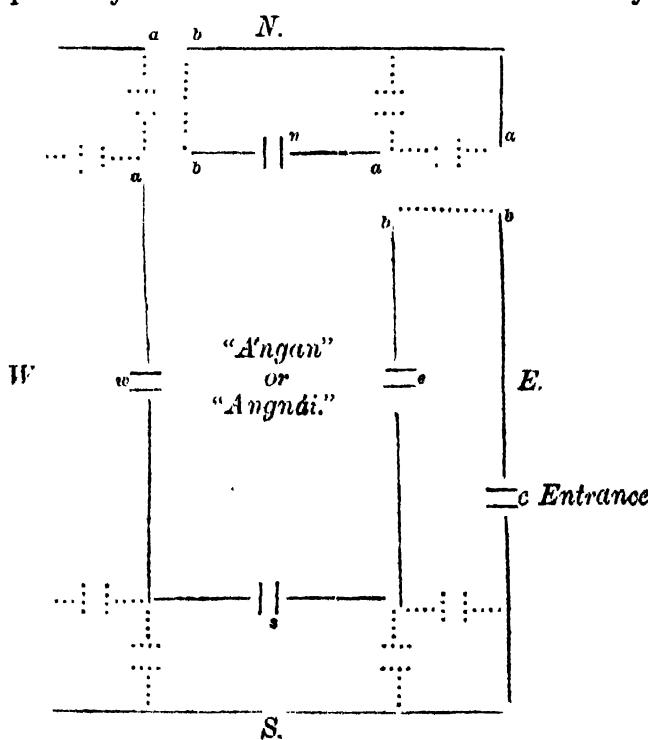
PARTABGARH.

Total Hindus	... 96·4
Agricultural	... 93·7
Non-agricultural	... 100·4

population of the province any argument based hereon, in favour of the prevalence of infanticide amongst the Hindu agricultural classes, at once loses force. In fact the census figures are opposed to the idea of the existence of the crime, in the light of even a partially prevailing custom, and from my own enquiries in this, and the adjoining district of Sultanpur, I incline to the belief that the practice has become all but obsolete. Of the Rajput clans of this district, who were the principal offenders in this respect, the Bachgoti and Sombansi may be prominently mentioned. Unlike his more aristocratic congener of Baiswāra, the lower Bais or Kath Bais, of the Bihār and Saloni tahsils, has never, I believe, been addicted to the habit. The Bisen and Kanhpuria likewise deny all former participation in infanticide, but with what truth I have been unable to ascertain with any degree of certainty.

Houses.—The ordinary habitation of the peasantry consists of four rooms built in this wise :—Four outer clay walls are run up in the shape of a parallelogram, the longest sides running north and south, according to the teaching of the Shastras.

Within these walls and parallel to them, at a distance of from seven to ten feet, four more walls are built up to the same height. The two sets of walls are then covered over with common thatch (khas posh), and thus they form, with the aid of divisions, either four or eight rooms (kothris), with an inner enclosure or courtyard called “āngan” or “anguái.” A ground plan will perhaps convey the best idea of the houses most commonly seen :—



The spaces between the lines *a a* and *b b* represent an outlet for drainage purposes, which is made either on the eastern or northern face. The main entrance at *c* is always constructed on the southern half of the face *E*, so as to afford a screen to the inner doorway, which is in the centre of the line *e*. The other principal doorways are built in the centre of the walls, north, west, south. The doorways are merely vacant spaces which, when required, are closed with a rough brushwood or grass screen called a "tatti." In the Patti and Partabgarh tahsils one sees more thatch-pent roofs than any other; but in the Bihār tahsil the flat mud roof is principally adopted. The walls are covered with a rough frame-work of leaves and rūs brushwood, and clay is then plastered over it for a thickness of about two feet. These roofs, used also as dormitories in the hot weather, are preferred to the pent roof, as they do not leak and last for many years; whereas the latter require renewal every year or two, according to the extent of the ravages made by the white-ants. Sometimes one sees a habitation combining both styles of roof. Then again, there is the single slope thatch roof, constructed by building up the inner wall to a considerable height above the outer one, and then applying the hypotenuse in the shape of a cumbersome thatch frame-work. Those who can afford the luxury use tiles. This is of course exceptional, and the fashion dates from annexation only. Within the space shown in the above figure, the cultivator manages to house his family, to shelter his bullock (and, if a Chāmār or Pāsi, to keep his pigs like the Irishman in his cabin),* to store his grain, and in fact to keep all his worldly possessions. The zamindars and more opulent classes enclose their dwellings again by another outer wall, within which cattle sheds are erected and fuel and grain stored without encroaching on the inner space reserved for the privacy of the family.

Receptacles for storing grain—Of grain storing receptacles the following deserve mention:—The "garh" or "khaun," a deep circular hole generally constructed within the āngan, capable of holding from 100 to 300 standard maunds of grain. The mouth of the hole is narrow, seldom exceeding two feet in diameter, and retains this width until it reaches some three feet below the surface of the ground when it rapidly widens into the required dimensions. In this the different grains to be stored are deposited in layers, with a stratum of chopped straw between each sort. The mouth is then closed up in the following manner—At the bottom of the shaft or entrance hole sticks are secured cross-wise, and over these straw is placed, mud is then applied, and lastly dry earth is filled in up to the level of the ground. This style of storehouse is more common to the premises of the zamindar and village banker than to the dwelling of the ordinary cultivator. When closed up in Jethi (May and June) the garh is not opened until the season arrives for making advances and for sowing.

The koth is the common granary of the cultivator, and is a curious contrivance. It consists of a solid mass of clay mixed with chopped straw, of circular shape, about three feet in diameter, and from about

* Chāmārs and Pāsies are, as a rule, only allowed to keep pigs within their dwellings when their houses are situated on the outskirts of the village, as indeed is generally the case.

twelve to sixteen inches in thickness. This is deposited in one of the kothris or chambers of the habitation, and upon it are piled up some five or six more circles of the same dimensions, but hollowed out in the centre so as to leave a lateral thickness of about four inches. The interstices are then carefully plastered over, and when the whole is quite dry, the grain is poured in at the top and a cover applied. Lastly, a hole is made below on a level with the upper surface of the first or solid circle, whence the grain is taken out as required. A wisp of straw or a wooden bung serves as a stopper. A koth is capable of containing up to thirty-five maunds. More than one sort of grain is not kept in the koth at the same time. Rice is frequently stored in a primitive fashion called "bakhār." A clear space outside the dwelling is selected, so situated as to be within sight of the inmates by day, one of the male members of the family sleeping close to the spot at night. The rice is then collected here and covered completely with straw, over which mud is plastered to a thickness of some four or five inches. When the value of rice has risen, the bakhār is opened and the grain sold to the highest bidder. There is lastly the interior bakhār for the rabi grains. This is merely a cross-wall run up at one end of a kothū or chamber to a height of about five feet, in the space enclosed by which the different grains are kept, separated by layers of bhūsa or chopped straw. The arrangement is made with due regard to the immediate and ulterior requirements of the family. Access to this store room is by means of a short ladder. In all receptacles of grain dried mahua leaves are placed, in order to keep off the white-ant.

Furniture.—Of other common articles of house furniture may be mentioned the "chond" or cylindrical earthen vessel for holding flour, salt, &c., and with a varying capacity of from two to five maunds; the "chirwi" or earthen cooking pot with a wide mouth, of which there are at least three or four in every house; the "galwa," a large coarsely made circular basket in which the bullocks receive their feed of chopped straw or stalks; the "jhawwa," a similar basket but smaller, in which is carried to the field the seed for sowing; the "tokri" or "palri" and the "sikhaula," still smaller baskets, with very little apparent difference between them, which are used as refuse baskets and for a variety of common purposes, which it is hardly necessary to detail; the "dauri," a bamboo-made basket for holding flour in, and which is also used as a grain measure; the "mauni," a small hand basket made of "kāsa" grass, bound with "múnj" (sheath of the "sarpat" grass), and used in sowing. The "mauni" is filled from the "jhawwa" and is held in one hand, while the seed is taken out and scattered with the other; the "súp" or winnowing fan, made of "sirkī"; the "chalui," "bikna," and "ákha," different kinds of grain and flour sieves; the "músal," a wooden instrument, with a iron ring at one end, used for threshing purposes; the "pírha" and "bilna," board and rolling pin for kneading, (the pírha is sometimes also a flat stone); the "sil" and "loha," a flat stone and round stone used for pounding spices and condiments, in fact a rude pestle and mortar. The "charkha," or cotton spinning-wheel, used by women only; the "charpú" or common bedstead, and the "machia," a low four-cornered stool, complete the list of articles

of primitive furniture to be commonly seen in the interior of a Partabgarh peasant's hut. As a rule the owner is careful in observing the old maxim—a place for everything and everything in its place; for one seldom sees confusion and untidiness in his internal arrangements. Filth and rubbish may reign rampant outside and around the dwelling, but, generally speaking, the inside will be found to be neat and clean.

Food.—As might be expected from the foregoing details, the food of the masses is exceedingly simple, and varies with each harvest. After the rabi harvest cakes made of wheaten flour, ground barley, peas, grain, &c., are chiefly eaten. Rice and other kharif grains succeed to these in their season, and are varied with lentils (*dul*). As a savoury adjunct ghee is mixed with their food by those who can afford it “*Gur*” (molasses) is also a luxury which but few comparatively can afford daily. It is chiefly eaten with the noon-tide “*chabna*” or parched grain. Vegetables and fruit are, in their seasons, largely consumed. The first meal is generally taken between 9 A.M. and noon, and the second after sunset. Seldom is food taken before 9 o'clock in the morning. For those engaged in agricultural pursuits, the women of the house always cook and prepare their food. In fact, the hard work and general drudgery of the household here, as elsewhere in India, falls to the lot of the weaker vessel.

Dress and ornaments.—Excluding the wealthier classes, who can afford fine muslins, silks, &c., the mass of the population may be separated into two divisions with regard to the nature of the material with which they usually clothe themselves. The least poor of these two divisions wear, as a rule, the English fabrics here known as “márkín” and “nainsukh,” while the dress of the poorest class is almost entirely composed of the coarse country materials called “gárha,” “dhoti,” and “gazi.” The ordinary dress of the Hindu is the “mirzái,” or short jacket with sleeves, below which is worn the “dhoti.” Round the head is twisted the “dupatta,” which is a long narrow strip of any common material. The Muhammadan usually wears tight “páejámas,” fastened round the waist and reaching about six inches below the knee, over which he throws the “kurta,” or long loose garment with sleeves, which falls down as far as the knees. The mirzái of the Hindu is fastened in front on the right, while the similar fastening of the Muhammadan garment is on the left. The Hindu female peasant attire is ordinarily the dhoti and the “lahnga pharia.” The former is, as a rule, the dress of the older women, and the latter that of the younger. The dhoti is simply a large sheet, two-thirds of which are rolled round the body, and the remainder thrown over the head and shoulders. The “lahnga pharia,” consists of two garments;—*riz*, the lahnga, a kind of petticoat, commonly made of some stripped or coloured material, fastened at the waist, and the pharia, a simple piece of some coarse material like gárha, &c., and not unlike the dhoti. It is thrown over the head and upper portion of the body, and the ends in front are tucked in beneath the lahnga. A “kurti” or short jacket, without sleeves, or with very small sleeves, is often worn with either style of dress. The dress of the Muhammadan women does not much differ from the above, except that the Qureshi women often wear loose páejámas and a sheet (or as it is in

this instance called dupatta) thrown over the head and shoulders, thence falling down to about the knees; under this again the kurti above described is usually worn

Mode of collection and of payment of the Government demand, &c.— The mode of collecting rents and of meeting the Government demand differs according to the tenure of the village. In the case of zamindari and imperfect pattidari villages, the whole proprietary body are responsible for the failure of one sharer; in pattidari estates again where the partition is perfect and complete, and extends to the waste and unculturable lands, the defaulting pattidar is alone liable for his sins of omission. The arrangements for the cultivation are, as a rule, made by the lambaradar or lambardars, or by these in conjunction with the other shareholders.

Succession and transfer.— With regard to succession to landed property amongst the Hindus, on the death of a sharer, without male issue, his widow is allowed to succeed. She cannot, however, alienate the property without the consent of the community. In the case of inability to meet the Government demand, arising from bad seasons or other causes over which she has had and could have had no control, mortgage or sale is permissible. On her death, the property goes to the nearest of kin in the male line according to the Shástras. Amongst the Muhammadans, on the death of a proprietor, the widow succeeds as in the above case. If there be more than one wife, each shares equally, and under the same restriction with regard to transfer as among the Hindus. Landed property is usually distributed among Hindus according to the principle of *Jethánsi*, which secures to the eldest son or heir a larger share than goes to the others. The measure of the *Jethánsi* varies very much according to the locality. For instance, in the taluqas of Patti Saifabad and Ráepur Bichhaur, in the Patti tahsil, the share of the eldest son is 11-20th and that of the younger 9-20th, the calculation being based on the bigha which consists of 20 biswas. Again, in taluqa Dariápur in the same tahsil, the share of the eldest is twice that of each of the younger sons. In taluqa Dhángarh, in tahsil Bihár, the shares are 9-16th and 7-16th, based on the rupee. In smaller estates the division on these principles is very tedious.

Groves: Custom as regards owners of estates.— I propose first to notice the custom prevailing in this district with regard to the planting of groves, and to the liability of the owner or occupier to the payment of rent in the event of the trees being felled and the land cleared. The first class consists of those who have a full proprietary or under-proprietary right in the lands of the entire estate, and whose responsibilities have been once for all fixed in a lump sum, either with reference to the imperial demand, or to the due of the superior holder in the case of sub-settlements. The superior holder is bound by the tentative rules in force, which, with the object of encouraging the growth of plantations, exempt from assessment a wooded area not exceeding 10 per cent. of the whole. Failing in this object, grove lands, if found to be wantonly cleared of trees, will be liable to future assessment. Similarly, and by implication, is the dis-

tion of the under-proprietor in sub-settled estates restricted by the same rules.

Custom as regards ex-proprietors and tenants with a right of occupancy.—The next class is composed of those persons who are ex-proprietors, but who are possessed of an under-proprietary right in their sîr and sâyar lands ; (the latter including grove lands) ; of tonants with a right of occupancy, and those who have purchased or have otherwise acquired proprietary or under-proprietary rights in any portion of the village lands. These persons pay the rent which has been assessed upon their holdings through the superior holder or málguzář. Now, it is obvious that they can plant to any extent they please, so long as they continue to discharge their liabilities. But what is the effect of cutting down their groves, and so increasing the cultivated area of their holdings ? The custom, as ascertained in this district, authorizes the superior holder in such cases to demand rent so soon as the land thus cleared is brought under the plough, no matter whether, as grove land, it had been held rent-free for generations. Occasionally, in the case of an ex-proprietor, the taluqdâr will refrain from exercising this power ; but, as a rule, it is freely exercised, and in the case of purchasers and other outsiders without mercy or compunction. It is a custom which, supplementing as it does the local rules regarding the larger wooded areas, has a direct tendency to preserve intact the smaller plantations.

Custom as regards tenants-at-will.—The third and last class consists of tenants-at-will, and as the groves occupied by these form a very considerable proportion of the entire timber lands of the district, it is of the utmost importance to carefully record in the " Wâjib-ul-ârz" (administration paper) the customs and usages which prevail with regard to their tenure of such lands, as well as the relations which in this respect, subsist between them and the landlord. First of all, it by no means follows that because a cultivator has been forced through enhancement of rent, or by other circumstances, to relinquish his holding, he is therefore obliged to abandon his grove also. My experience in this and the adjoining district of Sultanpur, has convinced me that so long as the cultivator remains in the village, he retains a lieu on his grove, even though dispossessed of his cultivated holding. There is one general exception to this rule, however, and this I can better describe with the aid of an illustration than in abstract terms. For instance A, a cultivator, has a holding of 10 bighas for which he pays a rent of Rs. 40. He asks B, his landlord, for two bighas more, for the purpose of planting a grove. B, consents and gives A. two bighas of waste or cultivated land for the purpose required. No rent is charged for this two bighas, but the rent on the holding is raised from Rs. 40 to 50. A. sets to work and plants the two bighas with trees. In the event of ouster, A. loses trees and all. If, on the other hand, A. content with his original 10 bighas, plants a grove in one bigha, and continues to pay Rs. 40 rent for the remaining 9 bighas, he still retains possession of his trees if ousted from his cultivated holding.

Usufruct and timber.—As regards the usufruct, with the exception of the mahua tree, the right of the planter of the grove is complete. I shall

refer separately to mahua plantations. The custom as regards the felling of the trees permits the cultivator to sell, or otherwise dispose of the timber without reference to the landlord, it being however at the same time generally understood that no fresh trees can take the place of those cut down without the sanction of the latter. Here again the mahua tree is an exception. No such tree on which is levied a "kút"^{*} or "peri"[†] tax can be felled without the consent of the lord of the manor. In the case of an under-proprietor who pays in a lump sum, including the peri, he can of course fell his mahua trees, provided he continues to pay the entire rent assessed upon his holding; but if he pays a cash rent for the land, and a kút or fruit tax on his mahua trees, he cannot do so; the latter being in a manner hypothecated for the tax assessed upon them. Untaxed mahua is quite the exception. The kút or share of the fruit preponderates over the peri or money value. The proportion given to the over-proprietor in the former case varies from one-half share to three-fourths of the produce: as a rule, the latter is the prevailing rate as regards tenants-at-will.

Mahua groves—Mr C W McMinn, C.S., who was formerly Assistant Settlement Officer of this district, has left on record some very valuable remarks regarding the mahua of these parts. His enquiries extended over some weeks, and were chiefly conducted among the extensive mahua groves of the Kunda taluk. Mr. McMinn writes:—"The broadest distinction is generally found between mahua groves and all others; mahua, as a rule, seems just as much a village asset for revenue purposes as wheat, and to have been so regarded in the Nawabi. Whether zamindar, or Brahman, or asáni planted mahua, whenever the tree ceased to be a 'pora,' viz., in from ten to twenty years, according to soil, the right to its produce accrued to the málguzář. There are of course innumerable exceptions among the lacs of mahua trees in this district, but I have made hundreds of enquiries beneath the trees while the fruit was dropping and gatherers collecting, and I am pretty certain that this was not only the general practice, but that it had quite reached the dimensions of an unquestioned right. For one man who disputes it in our courts twenty have quietly acquiesced. Either the málguzář took peri, or he included the rent of the trees in the jamaí land,[‡] or he took kút. This last was as follows.—Three-fourths of the estimated produce to the málguzář, one-fourth to the grove owner, who had also to defray the expenses of gathering the mahua (one-twelfth of the gross produce), storing and drying. The above being the case, the question arises,—have either old proprietors or others any valuable interest to claim in mahua groves? Undoubtedly they have. This fourth, which is occasionally raised to a third, and even a half, is valued and fought for, while the peri is generally very moderate, and the jamaí system facilitates embezzlement.

"I do not believe there is a single village in which the taluqdar did not generally or at times, under a well recognized custom, take the

Kút" is a tax paid in kind, being a certain fixed share of the fruit.

† "Peri" is a cash payment, and varies from 2 to 12 annas per tree.

‡ Cash rent paying land.—W. E. F.

mass of the mahua produce, leaving one-fourth* to the collector as payment for his labour. Many things complicated this enquiry, and made the clearing up of the parties' rights difficult. Unlike cereals mahua is an irregular crop; every fourth year there is none, or so little that the taluqdar will not take the trouble of asserting his rights. For all those years the zamindar can truly say that he held his trees free. Again, by acknowledged custom, whoever plants a grove holds it free, keeping all the produce as long as it is a *pora*. I have been unable to determine even approximately the recognized age when a tree ceases to be a *pora*; at first I used to hear that it was about twelve years, but the moment the zamindars found that the point might become of use to an officer who was seeking out facts, then the limit of the age of a *pora* rose to 20, 30, 40 years; nor were the taluqdar's witnesses a whit behind. Still every zamindar can point to real *pora* trees, or to those which he has as yet managed to keep out of the paying register, and say with truth 'look at my muáfi trees!'

"I have no doubt that the zamindars had many trees muáfi, (rent free); many more included in their *jamaí* land, according to the peculiar custom of the talukas, but the rest are the right of the taluqdar, and his rights are too large to be lost through any ignorance of the pargana custom, or ill-grounded trust in oral evidence, without doing him serious damage, and leading to a general distrust of our courts."

Mahua in Patti.—In the Patti pargana the mahua tree is untaxed. In one village only, *viz.*, mauza Pipri, in the Adhárganj estate, in which there are about 50 trees, is *peri* paid by a family of Brahman ex-proprietors at the extraordinarily high rate of Rs. 2 per large tree, and Re. 1 for the smaller ones, not *poras*. In all other parts of the pargana, the planter of the grove enjoys the entire produce without let or hindrance; and yet Patti is composed almost exclusively of taluqdari estates.

Cultivator's right over his grove—Whilst in some portions of the district the cultivator or tenant-at will possesses an absolute power over the trees of his grove, so that he can mortgage and even sell without the previously obtained sanction of the landlord, there are many places where his rights are so restricted that he can only enjoy the usufruct, but cannot pick up the smallest twig in the shape of dried or fallen wood, much less fell, mortgage, or otherwise alienate the trees.

Berúni and láwársi trees.—It is usual in some estates to set apart one or two mango groves in a village, according to its size, for the sole benefit of the cultivators on the rent-roll. "Berúni" or "láwársi" trees (that is, trees which have sprung up of themselves, or the former owners of which have died without heirs, or have left the village) belong exclusively to the lord of the manor. He either consumes or sells the produce himself, or else he adds a patch of land, on which are growing some of these trees, to a tenant's holding, and turus the deed to account by raising the rent on the latter. This is what is sometimes called *jamaí* holding, but the term in this sense is restricted.

Rights of irrigation.—Rights of irrigation may be broadly classified as *natural* and *artificial*. Under the former come rights of irrigation from

rivers, nálas, jhils, and swamps; while under the latter are comprised all rights in wells, excavated tanks and ponds, and embankments. With reference to irrigation from natural sources, the custom is that should the landholder require water he is first to be served, then the cultivators, according to priority of sowing, on the principle that the earliest sown crop soonest requires water. The second class ordinarily gives rise to disputes and litigation, but in this district irrigation suits have been remarkably few.

Artificial reservoirs—Rights in wells are clear, and are seldom, if ever, called in question. With regard to artificial reservoirs two classes may be said to exist, viz., (1) those in the case of which the excavator or his heir is living and in possession, and (2) those in which all rights have lapsed. In the former case, after taking as much water as his purpose requires, the owner usually allows the privilege of irrigation to such cultivators of the village or neighbouring village as he pleases. In the latter case, however, it is usual for the lord of the manor to first irrigate his sir lands; afterwards those cultivators, whose lands are situated within reach of the water, appoint a committee to estimate the contents of the reservoir and the amount of land which it is proposed to irrigate. The amount of water to which each man is entitled is then apportioned in dauris. The dauri contains about five gallons, and the dogla rather more than twice as much. This distribution of water by the "báchli" system extensively prevails in this district, and, being regulated by a sort of standing pancháyat (court of arbitration), tends to reconcile malcontents who would otherwise come into court. The patwári is ordinarily *ex-officio* member of the "pancháyat," the remaining three or four members being either landholders, muqaddams, or other respectable residents. It has come to my knowledge that a practice has begun to prevail in some parts of levying irrigation dues, or in other words of selling water. Pábikásht cultivators requiring the commodity are made to pay 8 annas per diem for each "rik" or raising station which they work. This is another innovation which characterises the age we live in, in connection with the gradual decay of caste prejudice.

Grazing rights—The subject of grazing rights may be dismissed in a few words. Unfortunately for the cultivator and his live stock, the grazing area is yearly becoming more restricted. The uncultivated land of a village is, as a rule, free for grazing purposes, not only to its own cattle, but to the cattle of the neighbourhood. In other words, clusters of villages possess pasture lands common to all. This simple arrangement, based on ancient custom, does away with all ground of contention. Disputes when they do arise are nearly always connected with the trespass of cattle in the cultivation, and the consequent damage to the crops. They are not occasioned by any abstract ideas of right in this or that patch of waste. Grazing dues are at present unknown amongst the agricultural population, but how long they will remain so it would be hazardous to conjecture. A system of irrigation dues may be soon followed up by the levy of a tax on grazing.

Manure stacks—Manure heaps are in some districts frequent cause of contention. In this district however disputes have been rare. Since the

issue of the prohibition against stacking manure within the inhabited inclosures, it is usual to collect it in a grove, or other convenient waste spot. Not unfrequently cultivators dig a large hole in a corner of a field, and throw into it all the manure and refuse matter they can get hold of. There are no *common* manure heaps. Each zamindar and each cultivator possesses his own, quite apart from the others.

Shankalp.—The religious tenure known as "shankalp" largely prevails in this district. Grants of shankalp vary in extent from one or two bighas to entire estates of several villages, and are confined to Brahmins. As a rule some consideration was always given. The grantee either gave a large entertainment, or an elephant, camel, horse, or other valuable article such as a shawl; less frequently a present of money or jewels. In very rare instances was the value given a purely nominal one.

Birt, which is a tenure in some respects analogous to shankalp, finds no existence in this district. Not a single suit founded on a birt holding has come before the courts.

Dár.—There is however a tenure in Patti, and strictly confined to that pargana which goes by the name of "dár." It is similar to the kind of birt known as "bai birt," or purchased birt; dár, as existing in this district, represents a purchased interest in a patch of land or chak, and is obtainable by all classes. It is never found to extend to entire villages. The real and primary meaning of the word dár is obscure. It is said to be a corruption of zamindari. There are 403 acres at present held under this tenure.

The following table of the tenures in the Partabgarh district is roughly correct, assuming that column 15 does not include the owners of sir:—

STATEMENT OF TENURES, &c. .

List of proprietors paying more than Rs. 5,000.

Number.	Name of owner.	Name of estate.	Number of villages.	Area.	Government jama.			Remarks.
					Acres.	Rs.	a. p.	
1	Rámpál Singh and Rája Hauwant Singh	Dhárupur Kála Kankar.	196	101,264	86,088	8	0	Bisen.
2	Ráj Jagat Bahádúr Singh	Bhadri	98	68,611	76,406	0	0	Do.
3	Díván Ran Bijai Bahádúr Singh.	Patti Saifabad, 11th share.	170	61,563	59,352	0	0	Bachgotl.
4	Ajít Kunwar ...	Do. 9th do,	116	47,810	51,768	5	4	Do.
5	Rája Bijai Bahádúr Singh.	Bahloipur ...	60	*27,000	29,245	13	8	Sombansi.
6	Thakuráin Jánki Kunwar	Puwánsi ...	94	43,495	43,498	0	0	Do.
7	Ráe Mádhó Parshád Singh.	Adhárganj ...	99	42,575	44,765	0	0	Bachgotl.
8	Thakuráin Baijnáth Kunwar, Chhatarpál Singh, Súraj Pál Singh, Chandarpál Singh.	Kundrajít,	68	43,088	43,574	0	0	Bisen.
9	Rája Surpál Singh ...	Mustafabad,	27	22,646	25,597	15	0	Kanhpuria. Bachgotl.
10	Láí Bahádúr Singh, Nagashar Bakhsh, Hanomán Singh, Chauhára Singh, Saltanat Singh, Sitla Bakhsh Singh.	Madhopur ...	83	28,326	25,204	0	0	
11	Rája Ajít Singh ...	Tarwál ...	59	19,277	67,295	11	7	Sombansi.
12	Thakuráin Sultán Kunwar, Ráe Bisheshwar Bakhsh Singh.	Rácpur Bi-chhaur.	83	47,240	39,164	6	8	Bachgotl.
13	Bábu Dán Bahádúr Pál Singh.	Dándí Kachh,	31	13,063	14,849	0	0	Kalhan.
14	Bábu Hanomán Bakhsh Singh.	Domipur ...	47	16,835	17,313	5	9	Sombansi.
15	Diwán Harrmangal Singh	Urayyn Dih Jamtálí.	53	15,497	16,535	0	0	Bachgotl.
16	Rája Mahesh Bakhsh Singh.	Kaithaula ...	30	18,998	16,099	0	0	Kanhpuria.
17	Láí Sitla Bakhsh and Láí Shankar Singh.	Dhángarh ...	45	18,829	15,549	0	0	Bisen.
18	Bábu Bejjrang Bahádúr Singh.	Baispur ...	29	11,655	14,915	0	0	Sombansi.
19	Bábu Balbhaddar Singh,	Sujákhar ...	52	13,630	14,465	0	0	Do.
20	Bábu Hardatt Singh ...	Pirthiganj ...	34	10,570	12,660	0	0	Do.
21	Saganáth Kunwar and Kharag Kunwar.	Daarathipur,	19	7,696	8,285	0	0	Bachgotl.
22	Láí Mahesh Bakhsh Singh.	Dahiáwan ...	10	6,856	7,845	0	0	Bisen.
23	Láí Sarabjít Singh ..	She k h p u r Chaurás.	12	4,637	5,754	0	0	Do.
24	Láí Shiúambar Singh ...	Rájapur ...	9	4,865	6,199	0	0	Kanhpuria.
25	Bábu Mabipál Singh ...	Umrár ...	6	5,003	6,065	0	0	Do.
26	Rája Chitpál Singh ..	Chitpálgarh,	15	4,675	5,980	0	0	Sombansi.
27	Rája Mahesh Naráin Singh.	Parhat ...	15	4,729	5,800	0	0	Dirgavasi.
28	Rae Bhágwant Singh, Jagmohan Singh, Arat Singh, Bisheshwar Bakhsh Singh.	Dariápür ...	37	13,985	12,985	0	0	Bachgotl.

* Cannot be correctly given as he has sold some villages.

CHAPTER IV.

ADMINISTRATIVE FEATURES.

Administration—Police—Crimes—Accidental deaths—Population of thanas—Revenue and Expenditure—Education—Postal statistics.

Administration.—The administration is carried on by a deputy commissioner with five or six assistants and extra assistants, European and native, and four tahsildars.

All these courts have civil, criminal, and revenue powers; in addition Partabgarh is fortunate enough to possess seven Honorary Magistrates, several of whom are exceptionally able and energetic men. All of these have civil and criminal powers, and six have revenue, one Rája Rámpál Singh, has for years devoted himself laboriously to regular court work.

The courts are numerous therefore compared with the population of the district, which is however dense and litigious. The police is shown in the following table; another shows the crime and its great increase during the last five years; a third the accidental deaths and suicides.

Police Statistics in 1873.

	Total cost. Rs.	No. of European and Foreign officers. Average annual pay of duty Native officers	No. of constables.	Aggregate strength of all ranks.	Proportion of police per square mile of area	Proportion of police per head of population.	Proportion of cost per square mile of area.	No. of arrests made.	No. of complaints registered.	No. of cases sent by police to Magistrate.	No. of convictions obtained.	No. of acquittals.	Remarks.
Regular police ...	56,802	3 ... 67	309	...	1 to 5·60	1 to 3,033	...	1,715	5,543	2,413	1,921	492	
Village watch ...	66,960	... ...	2,031	...	...	...	...	...	...	...	...	...
Municipal police,	4,372	... 6	38	...	...	...	...	...	...	...	...	...
Total ...	1,27,434	3 ... 73	3,002	3,078	...	...	...	1,715	5,543	2,413	1,921	492	

Crime Statistics.

	Cases reported.						Cases convicted.					
	1867.	1868.	1869.	1870.	1871.	1872.	1867.	1868.	1869.	1870.	1871.	1872.
Murders and attempts	6	13	8	5	7	5	3	6	3	4	5	3
Culpable homicide	6	4	6	5	5	1	4	5	2	1	5	3
Dacoity	2	...	1	1	1	1	1	1	1	...	1	1
Robbery	3	14	8	19	24	11	2	8	1	9	11	5
Rioting and unlawful assembly.	7	7	18	15	11	5	5	7	12	10	8	4
Theft by house-breaking or house-trespass.	1829	2072	2485	2242	2423	3326	105	173	235	170	141	271
Theft simple	587	703	981	1153	1374	1645	72	147	261	214	191	388
Theft of cattle	283	191	176	138	240	271	19	44	57	47	46	78
Offences against coin and stamps	...	8	2	4	1	2	...	...	1	2	1	2

Comparative Memorandum of accidental deaths.

	Suicides	By drowning.		By snake bite.		By wild quadrupeds.		By fall of buildings		By other causes.		Total.
		Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	
1867	...	100	120	20	32	5	2	14	17	50	20	180
1868	...	93	122	31	34	3	...	8	4	58	23	188
1869	...	107	122	14	14	...	...	6	1	96	27	230
1870	...	6	20	104	133	15	35	2	8	72	15	209
1871	...	7	29	96	114	37	52	4	...	43	34	256
1872	...	6	20	138	147	40	40	...	2	7	2	250
												200

The following statement shows the population of thánae :—

Name of thána.	Population.
Patti	107,191
Rániganj	92,251
MacAndrewganj	135,468
Sangipur	106,074
Jethwára	107,505
Saóngamgarh	106,512
Kunda	129,215
Total	784,156

These figures are from later calculations and do not quite agree with the census report.

The revenue and expenditure of the district from imperial funds are shown in the following tables. The land revenue forms almost 90 per cent. of

the taxation, and of the income tax again, in 1873, landed proprietors contributed Rs. 7,307 out of Rs. 8,554 or 87 per cent. The other details of the income tax possess no interest, only 151 persons were assessed in 1872, of whom 69 were owners of the soil. The tax is now no longer imposed.

Receipts, 1871-72.

1 Recent settlement revenue collections	... Rs. 8,62,810
2 Rents of Government villages and lands	... " "
3 Income tax ...	... " 13,782
4 Tax on spirits and drugs ...	... " 29,056
5 Stamp duty ...	... " 56,046
6 Law and justice ...	... " 5,553
	<hr/>
Total	... " 9,67,946

Expenditure, 1871-72.

Revenue refunds and drawbacks	... Rs. 1,200
Miscellaneous refunds ...	... " 1,365
Land revenue, Deputy Commissioner and establishment	... " 42,910
Settlement ...	... " 14,494
Excise or Ábkári ...	... " 2,839
Assessed taxes ...	... " 425
Stamps ...	... " 876
Law and justice, { Service of process	... " 3,814
Criminal courts	... " 29,893
Ecclesiastical " ...
Medieval ...	... " 4,200
	<hr/>
Total	... " 1,01,516

The following tables contain the various items of receipts and disbursements in the local fund department.

Receipts, 1871-72.

One per cent., road cess ...	... Rs. 10,174
" " school	... " 10,174
One-fourth " district dák	... " 2,544
Three " local and margin	... " 27,721
Education fund ...	... " 1,575
Dispensary ...	... " 2,074
Pound ...	... " 2,561
Nazul ...	... " 682
	<hr/>
Total	... " 57,705
Provincial allotment	... " 86,392
	<hr/>
Grand total	... " 1,44,097

Expenditure, 1871-72.

Education ...	... Rs. 18,872
Hospitals and dispensaries ...	... " 7,540
District dák ...	... " 3,290
Pound ...	... " 1,218
Nazul ...	... " 267
Public works—	
Communications ...	... Rs. 82,441
Civil Buildings, &c. ...	... " 21,270
Establishment, &c. ...	... " 8,495
	<hr/>
Total	... Rs. 1,18,906
	<hr/>
	Rs. 1,43,398

***Schools.**—In addition to the high school at the sadr station, there are the following schools in the interior of the district :—

- Two vernacular town schools at Patti and Bihar.
- One grant-in-aid school at Nawabganj (Pariawan).
- Fifty village schools.
- One girls' school at Nawabganj near Bela.

This gives us exactly one school for every forty-one villages, which, considering the average small size of the latter, is an excellent distribution.

The High School.—In the high school only is English taught. The high school, in addition to preparing pupils for the Canning College at Lucknow, and for the University classes, "must also," it has been distinctly laid down, "play the part of an ordinary village school," and again, that the elementary education of the agricultural masses, is "one of the special though incidental duties of the high school." The average attendance during the year 1869-70 was 129, which was 78 per cent. of the number registered. Two of the taluqdars of the district, Rāja Chitpāl Singh of Núrpur† and Bábū Mahesh Bakhsh of Dahiawán, have been educated at this school, which they attended for some seven years. The senior inspector has reported that "both have received a very fair education, and take much interest in the village schools on their estates, as well as in the school where they were educated." They are still anxious to improve themselves, and devote much of their leisure time to reading English standard works. They are good landlords, and have the respect of their country.

Vernacular town schools.—With regard to the vernacular town schools, Mr. Harington has recorded that they are of peculiar interest and deserve special encouragement. Their aim is ultimately to convey in Eastern tongues to Eastern minds the advance which has been made in Western civilization. The Patti school registers 90 students, of which

or 88.8 per cent., constitute the average attendance; while 52 is the number borne on the rolls of the Bihár school, of which the average attendance is 45, or 86.5 per cent. Urdu, Nágrí, and Persian are the languages in which instruction is conveyed. Of the total number of students 116 are Hindus, principally Chhattis, Brahmans, and Káyaths, and 26 are Muhammadans. There are five teachers on monthly salaries of from Rs. 30 to Rs. 7.

Grant-in-aid school.—The grant-in-aid school at Nawabganj on the estate of Shekh Dost Muhammad, Taluqdar of Pariawan, is supported by subscriptions and by the Government grant-in-aid. It is attended by 54 pupils, of whom 20 are Muhammadans and the remainder Hindus. Two teachers are employed—one on Rs. 20 per mensem and the other on Rs. 6. The course is much the same as in the vernacular town school. Shekh Dost Muhammad takes a deep interest in the welfare of this school, and though far from well off, has contributed handsomely towards the neat and substantial building, which is now the *alma mater* of Nawabganj.

* These remarks on schools, which are taken from the Partabgarh settlement report, were written some years ago. There are at present in Partabgarh 90 schools of all classes, and the number of scholars on the rolls, on the 31st March, 1875, was 3,194.

† The head and representative of the old family of Partabgarh.

Village schools.—With regard to village schools the district may be said to be studded with them :—

In Tahsil Patti are	17 schools.
" " Partabgarh	19 "
" " Kunda	14 "

The attendance has been falling off of late, owing chiefly to high prices and to the impoverished circumstances of the agricultural classes, which furnish the largest proportion of pupils. The pressure has the effect of causing the parents to withdraw their sons from the school, and transfer them to the field, where their labours prove more directly remunerative. A succession of good harvests will, I have no doubt, by and bye, put money in the pockets of the husbandman, and restore a good attendance in the schools. The curriculum is reading and writing, elementary arithmetic, dictation, grammar, and composition, geography, the history of India, mensuration of surfaces and land surveying. There are 66 boys in this district, who, as members of the senior class, are learning these latter subjects. Of the sons of zamindars, actual proprietors or under-proprietors in the soil, 316 are students in the village schools, while of others the numbers are :—

Sons of patwāris and qānūngos	162
cultivators	495
rtizans	129
ders and bankers	75
onal men such as pandits hakims, &c.	92
Government servants	32
" " private servants	45
Total	1,030

Of Hindus, the Chhattri caste as usual preponderates, comes the Brahman, then the Kāyath, the remainder being contributed by the Sudra classes. The proportion of Muhammadan to Hindu students is 36·9 per cent., which, having regard to the relative numbers of the whole population, would seem to indicate a greater desire to avail themselves of the educational opportunities offered them, on the part of the former than of the latter. Sixty-three teachers find employment in the village schools of this district, and are in receipt of salaries ranging from Rs. 10 to 5. The majority receive Rs. 6 to 7. It will be a good thing for the department when circumstances will admit of the salaries of teachers being raised. The qualifications of several entitle them to higher emoluments.

Girls' school.—Female education may be said to have made a beginning, though a modest one in this district. A girls' school has been opened at Nawabganj under the superintendence of the active and intelligent deputy inspector, Munshi Muhammad Husen. The pupils at present only number thirteen, but small beginning in a work of such vital importance, viewed in reference to the enlightenment of the masses, are not to be despised.

District postal arrangement.—The dāk cess in this district amounts to Rs. 2,981 and the Government grant-in-aid to Rs. 576, making a grand

total of Rs. 3,557. This sum provides for thirteen postmasters, thirty-one runners, and twenty-six delivery peons, leaving a small margin for contingencies. The following tables are from the Chief Inspector's office :—

Statement showing the working of the district dāk during 1876-77,

No. of miles of dāk line	...	...	...	78
No. of runners	...	...	...	31*
Cost for the year	...	...	Rs.	2,565-9-10
No. of covers delivered	...	...		80,087
No. of covers returned undelivered	...	...		2,591
Total No. of letters sent to district post-office				39,608

* Ten runners have worked for a part of the year.

CHAPTER V.

HISTORY.

History—Antiquities.

History—It has not been thought necessary to give any account of Partabgarh in the past under the district heading. There are three great clans in the district—the Sombansi of pargana Partabgarh, the Bachgoti of Patti Dalippur, and the Bisra of Bihar, Mánikpur. The annals of each clan are identical with those of its own peculiar parganas; they did not interfere with each other, their interests did not clash, nor did they conquer or expel each other. The history of each can be given consecutively without diverging into the annals of others, and without digressions which weaken the narrative and weary the reader; it has not been thought desirable therefore to mix them up in a forced and unnatural connexion, and to give a retrospective unity to the district of Partabgarh, which in fact did not exist till after the reconquest of Oudh in 1858.

The history of the people of Partabgarh will be found under the pargana headings Patti, Partabgarh, and Mánikpur. The more remarkable

sites and forts will be also there mentioned. As to antiquities ~~there are~~ which can properly lay claim to the title "Kúkar Deora." ~~There are~~ the Kunda tahsil are to be seen strange looking brick-built erections ~~of~~ diameter at the base, and the latter seven and a half and eight feet; while the average height of both descriptions is about twelve feet. These curious ~~things~~ are by some ascribed to the Bhars, by others to the aboriginal Banja. Others again affirm that they were built by bankers of old as treasure vaults. ~~the~~ fact it is well known that from some of these treasure has been abstracted ~~by the~~ and since the rebellion. Whatever be their origin, their antiquity is undoubtedly. They go by the name of "Kúkar Deora," which means in Hindi "dog's dwelling." This has reference to a curious superstition in connection with these buildings to the effect that a walk seven times round any one of them, and a peep in at the door, is a certain cure for the bite of a mad dog. I have been unable, in any tangible way to connect these quaint reliques of the past with the Bhars. They are all situated at some distance from the existing and known sites of old Bhar towns and villages. Near Bilkhar there is a mound which is believed to be an ancient Buddhist tope.

PARTABGARH Pargana—Tahsil PARTABGARH—District PARTABGARH.

This large pargana lies to the south-east of the district, extending for many miles on both sides of the river Sai. Its area is 355 square miles, of which 192 are cultivated. The population is 219,777 or 619 to the square mile: of this number 31,230 are Brahmans, 20,595 are Chhattis, 32,787, are Kurnnis, 20,875 are Musalmans. Of the Chhattis above mentioned 13,000 are Sombansi, and the pargana presents an instance of a large area of country being owned by a numerous and powerful clan with its various chiefs, rájas, bábus, and thákurs.

The following history of the Sombansi is taken from the Partabgarh settlement report :—

As in the case of Patti Dalippur, the pargana of Partabgarh is co-extensive with the tahsil. It contains 634 villages, which are held as follows :—

		Talukdari.	Mufrad	Total
Sombansi ..	..	300	148	508
Bilkharia	..	4	13	17
Brahman	..	*10	37	47
Bais	..	*11	0	11
Kayath ..	..	*2	12	14
Khattris ..	..	*1	0	1
Bhat	..	0	3	3
Raikwár ..	..	*2	0	2
Raghubansi	..	*1	0	1
Chandwaria	..	*1	0	1
Shikh ..	..	0	12	12
Patián ..	..	*9	2	11
Faqir (Muslim)	..	0	1	1
Christians	..	0	5	5
Total ..	401	223	634	

The talukas comprised under the 360 Sombansi villages are :—

Bahlopur.	|	Sujákhár.
Tirwal.	|	Panpur
Dándikachh.	|	Pirthigam
Domipur	|	Núrpur

while the four Bilkharia villages constitute the miniature taluqa of Antú, paying a revenue of Rs. 35.

Partabgarh is the Sombansi' country. Beyond its limits they are rarely met with. Of course I except the other colony in the Hardoi district. Mr. Carnegie states that "the Sombans of these days give their daughters to the Gautam, Baghel, Ghaiwár, and Mainpuri Chauhán clans, and this indicates a higher status than is enjoyed by the local Bais, Bisen, and Rájkumár tribes." Mr. W. C. Bennett, C.S., in his report on the chief clans of the Rae Bareli district, has some interesting remarks about the Sombansi clans, more especially in connection with the Tiloí rój of Súrat Singh (between 1670 and 1680 A.D.), and as they may serve to render more complete the history of the pargana as given by Mr King, I shall offer no apology for transcribing them in this place.

Mr. W. C. Bennett's account of the Sombansi of Partabgarh.—"This tribe are found at the beginning of connected history at the fort of Jhúsi, near Allahabad. They have no further traces of an immigration, and their tradition connects them for an indefinite period with their present dominions. The family worship is paid to five saints—four of them princes of the Sombansi blood, and the fifth a Gharwár Rája of Benares, who

* These are all loyal grantees having been rewarded out of the portion of the Sujákhár estate, which was confiscated by the British Government owing to the discovery of a concealed gun in 1859. These grantees are entered in the lists appended to Act I. of 1869 and are therefore styled talukdari in contradistinction to mufrad.

successfully abstracted themselves into nonentity during the *Dwārparyug*. The principal of these, Alā Rikh, gave his name to the town and pargana Alārikhpur, contracted into Aror and since named Partabgarh, and is perhaps identical with the Alap Rikh of Dalmau tradition, who resided in the Ganges forests, and whose teaching enabled Dál and Bál to attain their wide dominion. Two remarks may be made here,—first, that the worship of the Manes of their ancestors is common to the Sombansis and several low castes in their neighbourhood. *Bare Purukh* is one of the favourite local penates, and shares with *Subū*, the jackal, and *Kāre Dec*, the snake, the chief offerings of home devotion. Another is that the most ancient tradition discovers the Sombansis on the northern, and the dawn of history on the southern banks of the Ganges. An intermediate tradition, attested by the numerous remains of their peculiar forts, points to the existence of a Bhar-raj in the territory occupied before and after by the Chhattis. The commencement of the pedigree is, as usual, marked by some historical convulsion. Sakrāma Singh had three sons,—one of whom went to Naipál, the second to Haidoi, while the third remained at Jhúsi. The son of the latter was cursed by a Musalman faqír, Shekh Taqi, and lost his kingdom. The usual posthumous son was born in exile, and, with the name of Lakhān Sen, founded the kingdom of Aror. One of his sons was a convert to Islam, and in the eighth generation some subordinate centres of power began to branch off from the main rāj. No prince of this race attained any extraordinary distinction before Partab Singh, who, in the last quarter of the seventeenth century, consolidated the power of his clan, built a huge new fort at Aror, which has since been known by his name, and assumed all the characteristics of independent sovereignty between the territories of the Baci, the rājas of Mānikpur and the Kanhpurias. He maintained an organized army composed chiefly of the militia levies of his clan, and furnished with a corps of engineers and miners enrolled from the Lunias of his pargana, and he provided for the population and tillage of his dominions by liberal grants of waste land to Brahmins and others."

"*Conflict between the Sombansis and Kanhpurias*—A prince of Sūrat Singh's energy was not likely to remain long at peace with his neighbours, and a friendly interview afforded him the desired pretext for invading the * contiguous domains of the Sombansis. Partab Singh was lame, and on asking after Sūrat Singh's health received the ordinary polite reply, 'ap ke qadam dekhne se', to which he angrily retorted with reference to Sūrat Singh's blindness, 'I too am well', 'ap ke chashm dekhne se.' The personal insult was eagerly welcomed, and Sūrat Singh marched at the head of his clansmen against Partabgarh. He was met at Hindaur, and an obstinate battle resulted in the defeat of the Kanhpurias. As their chieftain was being carried from the field, he felt the

* "The present territories of the Kanhpurias and Sombansis are separated by the wide estates of the Bisen, but it does not appear that at the time of Sūrat Singh, the leaders of that tribe had attained the dignity of independent sovereigns. A very large part of their present property was under the rule of the Musalmans of Mānikpur, and of their three principal houses we find Rāmpur ranged with the Kanhpurias and Dehra and Dhangwas with Sombansi. It is probable that they respectively owned the nominal supremacy of the chieftain in whose army they fought."

wind strike on his sightless eyes, and asked from which quarter it came, and the answer, from the west, conveyed the first information of his defeat. His retreating forces were covered by a zamindar of Nain, who commanded the then unusual arm of a hundred matchlock men, and who for this received the grant of thirteen villages in the Salon pargana, which formed the root of the present large Nain taluqas."

We may now pass on to the more detailed history of the pargana as given by Mr. King.—In this pargana the Bhars are said to have been the first inhabitants of whom there is no knowledge. The Raikwár Rajputs are said to have effected a footing in about one-third of the pargana as early as 554 fasli (A.D. 1147), and they were thus prior to the Sombansis, who hold now undisputed sway in the pargana. These are a very high caste of Chhattis, and give the following account of themselves. It may be known to the curious in such matters that Chhattis are said to have two primary classes, Bánsik and Jaggik. The latter are those whose original stock can be traced to the creative power of some saint, as in the case of the Bachgotis of Patti. The Bánsiks are those, whose origin defies research. They are in fact a kind of Melchisidees, without father without mother, &c., &c. To this highly ancient race the Sombansi clan belongs. In the eighth generation the Brahma was the Rája Jujút who had one son called Púr and [redacted] Jad, by different wives. Púr is the ancestor of the Sompuris [redacted] of the Jadubansis. Ninety generations from Púr came Bai Sen and Jad of Bai Sen, and here we come to what may be history. [redacted] Simdeo, father castle at Jhúsi * near Allahabad on the north bank of the Ganges. This castle can be still pointed out I am [redacted] bank of the Ganges. This

"Birth place of Lakhān Sen."

[redacted] was [redacted] a Musalman saint, Shekh Naqi, who very unreasonably [redacted] quested him to clear out of the castle and leave it to the saint. The rāja naturally refused, and was not prevailed on by the entreaties of his rāni, who took part with the Shekh. The saint of course killed the rāja, and consoled the rāni (who was pregnant), with the assurance that she should have a son of great renown. She went off north-ward as directed by the saint, and arriving at the ancient shrine 'Pánchosiddh' near the town of Partabgarh, gave birth to a son, Lakhān Sen.

"The pargana of Aror."—The pargana now called Partabgarh was then known as Aror, and was held by Bhars and Raikwár Chhattis. Lakhān Sen, grown up, got from the king the rāj of the Aror pargana in lieu of Jhúsi, and subdued or expelled the proprietors. This was about 666 fasli (1258 A.D.). The village of Hindaur, some twelve miles from Bela, and lying on the main road to Rae Bareli, was the residence of Lakhān Sen. A high commanding mound is now clearly visible from a great distance, and is pointed out as the site of his castle.

"Malík Singh."—He had three sons, Gohanwár Deo, Malík Singh, and Jait Singh. Gohanwár begot Udhran Deo, and wished to transfer his

* For an account of Jhúsi and the Rája Harbong who dwelt there, see Elliott's Glossary under "Harbong-ka-ráj."

"The Estate of Bahloipur.—Duniápat left no issue, but he had two illegitimate brothers, Bahádur Singh and Mohkam Singh. His widow, Kusal Kunwar, survived him. Bahádur Singh ingratiated himself with the názim and got something allowed for his maintenance. In 1205 fasli, he got the village of Bahloipur, and, having a nucleus, he aggregated other villages. He had no issue, and covenanted with Kusal Kunwar that she should adopt some suitable person. Shiuratan Singh of Karoin and Tarwal was selected, and Bahádur Singh wrote a deed of agreement to bequeath the estate to Shiuratan. Shortly after Bahádur Singh fell ill, and while he was in a state of collapse, his wife, Ságund Kunwar, adopted her sister's son, Shamsher Bahádur Singh, of the Saráe Anádeo family, descended from Morai Singh; Bahádur Singh disapproved of his wife's act. Kusal Kunwar adopted Shiuratan in all due form and got him acknowledged a rája, and a cash allowance sanctioned for his maintenance; nevertheless Shamsher Bahádur succeeded to Bahádur Singh's estate. Dhír Singh, son of Shiuratan Singh, got the cash allowance of his father converted into a grant of twenty villages, now known as the Núrpur iláqa. These are settled with his grandson, Chit-pál Singh, in whom the British Government has admitted the right to assume the hereditary title of rája.

~~Sawánsa estate.~~—To complete the annals of the Partabgarh, or rather of the Bahloipur family, as it had now become, it may be as well to relate that Duniápat had a younger brother, Hindúpat, who after Duniápat's death became a convert to Muhammadanism, and took the name of Sarfaráz Ali Khan. Before this he had begotten an illegitimate son, Udit Singh, who was father of Bhairó, Lósh and Sital, and they are still to be found in the Sawánsa estate, in the same tahsil. This estate, which had been acquired by the Partabgarh family from the Dolínpur family by marriage, was conferred by the authorities on Hindúpat as ~~the reward of~~ his apostacy from the Hindu faith.

"Revenue of pargana Partabgarh.—In 1262 fasli, or just before annexation, the pargana of Partabgarh included 983½ villages, eight chaks, and two 'mazras' (hamlets), and 1,263 bighas, which were not included in any village on the rent-roll. I have not been able to find out the revenue demand of this pargana in the day of Todar Mal, but report fixes the amount at one lac of rupees. It was formerly included in the Allahabad Subah, but when that province passed into British hands in 1800, Partabgarh became a part of Oudh as chakla Partabgarh, and was subsequently included in the nizamat of Sultanpur. It was heavily assessed in the following years :—

				Rs.	a.	p.
1210	fasli	1793	A.D.	2,66,436	0	0
1226	"	1816	"	3,77,000	0	0
1228	"	1820	"	3,16,426	0	0
1240	"	1832	"	2,77,085	0	0
1252	"	1844	"	3,05,772	0	0
1256	"	1847	"	2,11,955	0	0
It is now assessed at				2,64,457	6	0
At annexation it was assessed at				1,72,944	6	0

" There used to be a revenue of nearly Rs. 40,000 realised from salt works.

" Other landed castes.—There are very few Musalman landowners; some of these are circumcised Khyaths, who in the days of Alamgir embraced the Moslem faith. They are now known as Shekhs. There are a few Pathán families, as in Bahloipur and Purai Mustafa Khan. They acquired their properties in service either of the Sombansis or the Government. The Brahman zamindars owe their land to grants from the Chhattis. The Bilkharia Chhattis beaten out of Patti are still to be found in Partabgarh. Ten villages paying a revenue of Rs. 6,970 form the two estates of the Rája of Unri and the Bábú of Antú.

" Chakladar's Camp.—The Chakladar's camp used to be pitched at Hindaur and Nawabganj on the north of the Sai (on the Allahabad and Fyzabad road), at Sandwa Chandika, and a kind of standing camp was at Partabgarh, in the fort of which place 1,000 men, two guns, and some cavalry were the usual garrison."

Places of note.—Of places of antiquarian interest in this pargana I proceed to notice Partabgarh, Hindaur, and the old shrine of "Pánchosisid", which is situated within the limits of mauza Bambirkúchhi.

Partabgarh—To begin with the town of Partabgarh, it is said that in or about the year 1617 A.D., Rája Partáb Singh, when at the zenith of his power, founded the town and gave it his own name. During the rule of his son, Rája Jai Singh (A.D. 1682 to 1708), and after the establishment of a permanent fort, the Governor of the Allahabad Subah, arrived in the neighbourhood, and encamping on the land of mauza Mahkini, laid siege to the town. Though details are wanting in this respect, there can be little doubt but that this was one of those frequent raids made by Government officials against the taluqdars of Oudh, which were prompted by the growing wealth, power, and independence of the latter. Contumacious behaviour in not paying up the Government revenue demand was the ordinary and plausible pretext for these not unfrequently wanton attacks on the part of the local Government. To return to our tale, the siege is asserted to have dragged on its weary length for no less a period than twelve years, and still the rája and his gallant band held out. His patience becoming exhausted, the Governor commenced to run an underground gallery from his camp to the fort as a means of effecting his object. These operations were discovered by the besieged, and no time was lost in countermining. A shaft was sunk on the north side of the besiegers' gallery, and in it were deposited several cases of gunpowder. Just as the attacking force arrived at this spot the match was applied. The results may be imagined. Disappointed in this his last hope, the governor raised the siege and removed his camp to the neighbouring village of Teonga. Here the rája flushed with his late success determined to give the enemy battle, and fortune still befriending him in the engagement which ensued, his opponent was killed and his forces dispersed. Vestiges of the gallery above alluded to are still to be seen.

Decay of the town.—From the time of the defeat and death of Rája Duniápat described above, the town of Partabgarh lost its former prestige and gradually became less populous : and soon afterwards Nawab Mansur Ali Khan alias Safdar Jang commanded an "Ahalkár" to take possession of the fort in his name. Two years afterwards, Sikandar Sáh, brother of Rája Pirthípat, came down with a considerable force and wrested the fort from the Nawab's troops. He only occupied it however for six months, as in a second engagement he was defeated and driven out of the pargana. After the lapse of another five years, Rája Balbhaddar Singh, son of Rája Pirthípat, who had taken up his residence in Rewah, came down and recovered the fort after a severe contest. Subsequently he took part with Lál Balwant Singh, Taluqdar of Rámpur, in a dispute between the latter and the názim, at which the názim was so incensed that he marched against Partabgarh and overthrew the rája in battle. The fort fell into the názim's hands, and from that time up to 1263 fasli (1856 A.D.) it remained in possession of the Government officials. Chakladars were permitted to reside in it.

Hindaur.—Hindaur is fifteen miles from the civil station on the Rae Bareli road. The name of this place is popularly ascribed to a "Ráchchhas" in the mon named Hanlavi, who is believed to have founded the old qasba in the historic period. The legend, as currently believed and narrated, is that Sen, one of the sons of the marvellous Rája Pándu,* once came to Hindaur and fought with Handavi. The latter was defeated, and thereupon bestowed his daughter in marriage on the conqueror. The issue of this union is asserted to be that section of the Sombansi clan known as "Chawána," a remnant of which tribe is still to be seen in mauza Kusphára, a "mufrad" village some fifteen or fifteen miles to the east of Hindaur. They are mere cultivators, holding without any rights in the soil. Hindaur is remarkable as having been the base of the Kanhpuriyas under Súrat Singh, and the Sombansis under Partab Singh, when the former were defeated; and as the alleged residence of Lakhan Sen, the conqueror of the Bhurs and Raikwárs (A.D. 1258). Hindaur was a large and populous place until about a century ago when it began to fall into decay. The main cause of its decline appears to have been the removal of its trade to Phúlpur in the Allahabad district, occasioned by the excessive exactions in the way of imposts levied under the later rulers

* From the "Khulás-tut-tawárikh," a Persian translation of the "Mahábharat," I find the following account of Rája Pándu. There was once upon a time a certain Rája Mahip of Hastanapur (one of the lunar race of Pándu). He had two sons—Bidur, who was blind and the offspring of a slave girl, and Pándu. The latter succeeded his father as ruler. One day he went out shooting and saw a buck and doe antelope together. He put an arrow to his bow and shot the buck, which on closer examination was found to be not a deer but a faqir! The latter in dying cursed the rája, and warned him that he would meet with a violent death, if found under similar circumstances. Alarmed beyond measure, the rája left his dominions and fled with his four wives to the hills, and there took up his residence. Remembering the faqir's curse he lived to old age without children. He then directed his wives to go forth and raise up seed to him, as otherwise he would die without issue, and thus perish everlasting. They refused to do as he wished, so he then shut each up separately in certain chamber or "kothri," and prayed heaven to assist him. The first wife who went in, named Kunti, came out pregnant, and bore three sons, named Bhím, Arjun, and Judithi. A second wife, Maddri, was likewise favoured and bore two sons, named Sáh Déo and Nakul. Judithi married Duropadi, daughter of Rája Rájád, of Hindu celebrity, and Bhím defeated the Ráchchhas Handavi, and married his daughter as described above.

of the Partabgarh rāj. It is now but a village with an average population; nevertheless the remains still extant sufficiently attest its former greatness. The ruins of the old fort (said to have been built by the Rāchchhas Handavi) are still traceable. Hindaur was one of the regular encamping grounds of the nazims.

Pánchosiddh.—This shrine is situated at the junction of the waters of the Sakarui and Sai about a mile and a half from the town of Partabgarh. It has attained its celebrity from the following fabulous narrative. Many years ago five Sombansi, of different villages, used to meet and perform their devotions at this spot. One day they agreed to cut off their heads (how the last man managed to decapitate himself and arrange all the heads is not stated, and perhaps it would not be wise to enquire), and piling them together to offer them to Durga Debi. No sooner said than done. The heads in course of time turned to stone, and these stones were to be seen until four years ago when they suddenly disappeared. The place was named "Pánchosiddh" or the "vow of the five fulfilled." Every Tuesday the shrine is visited by a few persons from the neighbourhood; a goat is usually sacrificed, and offerings made of cakes, grain, pice, &c. There is also a celebrated shrine in the village of Sandwa Chandika, ~~kr~~ as Chandika Debi.

Detailed account of the death of Rāja Pirthípat.—I cannot pass on without noting an error (though a popular one), by which Mr. King has been misled, in connection with the death of Rāja Pirthípat of Partabgarh. According to the "Tawárisch Janúr Qutubi," Vol. II., the following is, I believe, the correct historical account of the occurrence. It appears that in 1750-51, during the Rohilla invasion, Ahmad Khan, ~~Bangash~~, of Farukhabad, in revenge for the seizure ~~loss of~~ property by Nawab Safdar Jang, the Wazír, directed Kále Khan, whom he had nominated as Naib Subahdar of Allahabad, to proceed at once with an army and attack Muhammad Quli Khan, the Wazír's nephew, who was in charge of the fort at Allahabad. Accordingly Kále Khan, and Usmán Khan, his nephew, proceeded to invest the fort of Allahabad. Rāja Pirthípat, whose disposition towards Safdar Jang was anything but friendly, went and allied his forces to those of the Nawab of Farukhabad. Kále Khan succeeded in securing a footing in the city, but failed to obtain possession of the fort. Meanwhile the forces of the Wazír and of Ahmad Khan Bangash had come into collision at Farukhabad, on which occasion the latter had sustained a signal defeat. Hearing this Rāja Pirthípat withdrew with his men from Allahabad and returned to Partabgarh.

Nawab Safdar Jang, greatly enraged at the overt act of hostility on the part of his subject, resolved to be revenged. Accordingly when encamped at Gutni on the banks of the Ganges, he sent word to Rāja Pirthípat to come and visit him. Suspecting the Nawab's designs, Pirthípat refused to obey. Thereupon Safdar Jang wrote and declared on oath, that he intended the rāja no evil, and at the same time promised, in the event of compliance, to give him the Faujdarship of Mánikpur, a post which

had been long coveted by Pirthípat. Deluded with these specious promises, and by the more substantial bait held out to him, Rája Pirthípat, accompanied by 1,000 sabres, started for Gutai. Nawab Safdar Jang received him with every appearance of cordiality, presented him with a sanad for the coveted post, and, directing a "khilat" to be given him, requested him to go into an adjoining tent and robe himself. At the same time he secretly directed Ali Beg Khan, Chárcchin, to follow and assassinate him. Accordingly Ali Beg Khan followed the rája into the tent, and on pretence of congratulating him on his good fortune, sprang upon him and endeavoured to throw him down. Pirthípat was the more powerful man of the two, and in the struggle which ensued fell uppermost, whereupon Ali Beg Khan, quick as thought, snatched a dagger from the rája's girdle and stabbed him with it mortally. The Rája, after inflicting a severe wound in his adversary's face with his teeth, fell back a corpse.

The annals of the clan are remarkable and instructive. They have always disregarded two maxims supposed to be of primary force, purity of blood and indivisibility of estate. It is mentioned in the family annals that there was an exceptional incident that the line of Mallapur is of pure descent; its members being all the sons of wives. It does not appear, however, that any division took place in the way of partition of the inheritance. The younger brothers were provided with a village or two, which small patrimonies they proceeded to enlarge by every means in their power, and specially by picking up stray villages after their rája was murdered. Thus the Sujákhár lord commencing with 24 villages in 1778, added twelve more, and from 1828 to 1855 forty more, finally acquiring an estate of 110 villages, and losing half of it for concealing a cannon in 1859. The Sombansi have 360 taluqdari, 154 zamindari, and 35 other properties. No other clan can boast such a fair distribution of property, and such a good basis for future prosperity. Most of its chiefs are kind and liberal men.

PARTABGARH—Pargana PARTABGARH—Tahsil PARTABGARH—District PARTABGARH.—Partabgarh lies in latitude 25°53' north, and longitude 81°59' east. It was founded in 1618 A.D. by Rája Partáb Singh; it is on the metalled road to Allahabad, 36 miles distant, 56 from Rae Bareli, and 24 from Sultanpur. The general history of the town is given under that of the pargana. There is a fine old fort here built by the rája, but seized 90 years ago by the Government. The British Government has now sold it to Rája Ajít Singh, a relative of the ancient owner.* It was of considerable size, but its outer wall and flanking works were knocked down after the mutiny; an inner keep and little walled garden still remain. It is a favourable specimen of Hindu architecture. The population is 3,743. There are six mosques, and four temples to Mahádeo, which in addition to the fort are the only masonry buildings. The annual sales in the bazar are about Rs. 5,000; very good sugar is made here. This place gives its name to the district, tahsil, and pargana, and is four miles from Bela, the civil station. There is a Government high school, the registry, and other usual district offices.

PASGAWAN Pargana *—*Tahsil MUHAMDI—District KHERI.*—The modern pargana Pasgawan was formed in 1869 A.D. by the amalgamation of the two older parganas, Paagawan and Barwár. It is bounded on the north by the Muhamdi pargana, on the east by the river Gumti, on the south by the Hardoi district, and is separated from the Shahjáhpur district on the west by the Sukheta nadi. Besides the last mentioned channel and the Gumti river, which is here a well conducted stream, with an undulating sandy margin, Pasgawan is drained by two high banked water courses, each of which bears the name of Chúha, and by a string of jhils, whose waste waters, commingled during the rains, flow from the north-west corner through the pargana into the Hardoi district.

The soil is generally of the better kind; yet much uncleared jungle remains, specially in the south-west; and of a total area of 118 square miles, only 85,479 acres were found cultivated at survey (1866 A.D.).

The population is 40,741, a rate of 336 to the square mile. Chamárs, Pásis, Ahírs, and Brahmans, whose occupation is chiefly agricultural or pastoral, contributed the largest numbers to the census. There are no large towns or important bazars. The local trade is on a petty scale, yet the military road affords facilities for such traffic as there is with Sitapur and Shahjáhpur.

After the dissolution of the great Barwár estate, settlement was made with independent zamindari bodies, who escaping the fate of the small proprietors of the neighbouring pargana, Atwa Piparia, have for the most part retained their villages. Thus the number of demarcated mauzas being 163, the small proprietors 142, while 21 are taluqdari.

The present revenue demand is Rs. 60,523.

—*Pargana PASGAWAN—Tahsil MUHAMDI—District KHERI.*—This village is situated on a level plain of fine soil, having its sides studded with groves, tanks, and Hindu temples. It lies in latitude 27°50' north, longitude 80°13' east. There are four temples, one mosque, one mud-built fort, and a saráé. The fort and saráé were built by Hakím Mehndi Ali during his chakladarship of Muhamdi (1799—1820). They are now in ruins. It has a sugar manufactory and a market (on Wednesdays and Saturdays). The average annual sales amount to Rs. 1,625. Population, 1,125,—

Hindu	...	946	Muhammadans	...	179
Males	...	521	Males	...	104
Females	...	425	Females	...	75

PATAN Pargana—*Tahsil PURWA—District UNAO.*—This pargana is bounded on the north by Magráyar, Purwa, and Panhan, on the east by Panhan and Bihár, on the west by Magráyar, and on the south by Bhagwanthagar. Its area is 11 square miles or 6,910 acres divided into 15 mauzas (villages). In shape it is a parallelogram, 4 miles in breadth from east to west, and 3 in length from north to south. The soil is principally loam. The river Gurdhoi, a tributary of the Ganges, passing through

villages Birha, Sátanpur, and Rálipur, and other villages of this pargana, of Bhagwantnagar and Daundia Khera, falls into the river Ganges at a spot in village Duroli Khera in pargana Daundia Khera. The irrigation is, as a rule, effected from wells; the water is found at an average depth of 50 feet. The climate of the pargana is salubrious and suited to the constitutions of the residents who are generally healthy. In the village of Pútan a market is held on Saturdays and Wednesdays. An unmetalled road from Bihár to Cawnpore passes through this pargana and through that of Magriyar. The Government revenue is Rs. 16,252; the rate per acre being Rs. 2-5-8. The tenure is as follows:—

Talukdari	...	...	...	...	12 villages.
Zamindari	...	...	...	...	3 "
	—	—	—	—	15 "

The population consists of almost all castes, but Brahmans and Bais of the higher, and Kurmis of the lower caste, are the chief proprietary body, and form the most numerous class. Of Muhammadans there are very few.

The total population is 5,842, comprising 5,671 Hindus and 171 Musalmans, composed as follows:—

Brahmans	...	...	...	...	2,001
Chhattis	...	...	...	...	383
Káyaths	...	...	...	...	164
Baniás	...	...	...	...	39
Ahirs	...	...	...	...	244
Other castes	...	...	...	...	2,837
Total	...	...	...	...	5,671
Musalmans	...	...	...	...	171
Grand Total	...	...	...	...	5,842

Two fairs are held annually; one is held in the month of Pús (December-January) and the other in Jeth (May-June) on the first Thursday of the month in honour of and near the tomb of Muhabbat Shah. This darvesh lived in the time of Shujá-ud-daula, and died in that of Ásif-ud-daula. He is said to have come to this place on pilgrimage. It is related that Muhabbat Shah had a disciple or " Muríd" known as Niámat Shah, whom he was very partial to. Niámat Shah died and was buried in this " takia"*(grave-yard), and therefore, in commemoration of his name, Muhabbat ordered a fair to be held over his tomb, which is still kept up. The majority of the people, whether Hindus or Muhammadans, have faith in him; and the cause of Niámat's death is related by the neighbours as follows:—One day a Kurmi on his way home from the fields fell accidentally into a dry well, called out Muhabbat's name for help to take him out of the well, as he had faith in him and considered him present everywhere, but without any result; he then called Niámat, who instantly appeared, took him by the hand, and drew him out of the well. The next day the

* The fair is well known in the vicinity, and is generally called " Takia-ka-mela."

same Kurni attended the darvesh's lodging, but saluted Niámat Shah only, and on being asked why, he related the matter in full; then Muhabbat getting enraged with his disciple, Niámat, ordered him to die which command he directly fulfilled.

The second fair or mela in (May-June) was established by Muhabbat's disciple, Shafqat Shah, in honour of his religious master.

This pargana was, prior to its being held by the Bais Chhattis, in the possession of Bhars, though it was considered as forming part of the Kanauj kingdom. In the Nawabi the site of the tahsil was on the western side of this town, where a tahsildar resided, who had also the charge of the thána or police station. It was formed into a pargana by Akbar Shah, deriving its name from the town Pátan.

PÁTAN—Pargana PATAN—Tahsil PURWA—District UNAO.—The principal village of pargana Pátan, district Unaо. The river Lon flows past the little town which has a population of 2,373, a temple dedicated to Ma-hádeo, and a school attended by forty-two pupils. The tomb of a faqír, Muhabbat Shah, whose spirit is supposed to exercise those into whom satan has entered, attracts two annual fairs. One a little one in March, at which about 3,000 people congregate, the other is held in Septem[er] and sometimes 70,000 persons assemble including many taluqdars. The insane are tied in hundreds to trees opposite the tomb, left all night, and it is said benefit thereby.

PATTI—Pargana PATTI—Tahsil PATTI—District PARTABGARH.—This vil-lage, which is also the seat of a tahsil, is on the road from Bela to Ch[aur], in the district of Sultappur. The place is called so from the division which took place between the Bachgotis. It is thirteen miles from Partabgarh and thirty-six from Allahabad. The population amounts to 1,584. There are two mosques and one school. There are a thána and tahsil.

PATTI DALIPPUR—Pargana—Tahsil PATTI—District PARTABGARH.—This large pargana at the south-eastern extremity of Oudh, bordering on the Jaunpur district, is conterminous with the tahsil of the same name; it was originally called Jalálpur Bilkhar. It covers 468 square miles, of which 217 are cultivated; its population is 223,173 or 477 to the square mile; of these 36,517 are Brahmans, 16,237 are Chhattis, 29,222 are Ahirs, 26,390 are Chamárs, 25,380 are Kurmis. Of these Chhattis 6,605 are Bachgotis, but a very large number of them are alleged to be of impure blood, and have no share on the property of the clan.

There are ten Bachgoti taluqdars having among them 683 villages, and a numerous body of shareholders, with thirty-five villages and only 14 copyholds among them.

There are 900 Bilkarias, but all the eight villages belong to one man.

There are 406 Dirgbansi, but the fourteen Dirgbansi villages belong to one small taluqdar; the rest of the Chhattis have no proprietary rights.

The following extracts are taken from the settlement report :—
Mangil Chhattis are the original zamindars of Patti Dalippur, a family still exists in Adhárganj.

Landed castes.—Pargana Patti Dalippur, as it now exists, includes 816 vil'ages. I give the detail of ownership according to castes :—

		Taluqdar.	Mufrad.	Total.
Bachgoti ..	...	... 683	86	718
Dirgbansi ..	...	... 15	0	15
Sombansi ..	...	... 0	6	6
Brahman ..	...	... 0	54	54
Kéyath ..	...	... 0	4	4
Gosháin ..	...	... 0	1	1
Raikwár ..	...	... 0	2	2
Rajkumár ..	...	... 0	2	2
Bach ..	...	... 0	1	1
Bhat ..	...	... 0	1	1
Bilkharia ..	...	... 0	8	8
Shekh ..	...	... 0	1	1
Páthán ..	...	... 0	2	2
Total	...	683	117	816
Government village	...			
Grand Total	...	0	0	816

The 683 Bachgoti taluqdari villages constitute the following estates :—

Patti Saifabad ...	share	11
Patti Saifabad ...	share	20
Patti Saifabad ...	share	9
		20
Adhárganj.	Dariépur.	
Ráepur Bichbaur.	Dasrathpur.	
Mádhapur	Ishánpur.	
Uravyádih.	Atgawán	

The remaining fifteen taluqdari villages compose the Dirgbansi estate of Parhat on the Jaunpur border. There are less Muhammadans in this tahsil than in any one of the other three tahsils of the district.

The Bilkharias.—At the time of the Rajput colonization, after the fall of Kanauj, and the dispersion of the Dikhit colony of Samoni, Ghaibar Sáh,* fourth son of Jaswant, and great grandson of Balbhaddar Díkhit, migrated into Oudh, took possession of the fort known as "Kot Bilkhar" in mauza Bilkhar (now included within the limits of mauza Ayyápur on the left bank of the Sai), and settled there. His descendants came to be known as *Bilkharias*. Whether this name was assumed from the place itself or from a famous Mahádeo (still to be seen at the spot), called "Bilkhnáth," which was enshrined therein, must for ever remain doubtful. At this point I shall allow Mr. King to take up the history of the pargana.

" *The Bachgotis.*—Imperial hostility, which caused the destruction of the Bhars, indirectly led to the next scene of the drama. Alá-ud-din

* Mr. C. A. Elliott, in his chronicles of Oonso, gives the name as Khyáj, but this I believe to be incorrect.

Khilji's wrath was kindled against the Chauhán Chhattis of Mainpuri, and he vowed their destruction. These Chauháns were formerly known as 'Batsgotis,' a name derived from a saint named 'Bata,' the founder of their race. To this old name the devoted clan recurred to conceal their prescribed name of Chauhán; and hence came a clan of Chhattis now known as 'Bachgotia.' Two members of this clan migrated eastward; and native history records that in the month of Sáwan 1253 Sambat (about 1200 A.D.) Bariár Singh, Bachgoti, came with his brother Káñh Singh from Delhi, two adventurers apparently, in search of service or of plunder. Káñh Singh proceeded to Bengal, and I am not aware whether his fortunes can be traced; but Bariár Singh entered the service of Rája Rámdeo, the Bilkharia lord of not only Patti but much other land in the neighbourhood. Bariár Singh rose to be the chief military officer under his master; and his ambition was encouraged by his marriage to Rája Rámdeo's daughter. It is said that the rāja, on the approach of death, advised his son, Dalpat Sáh, to rid himself of so formidable a subject; but the letter containing this advice fell into Bariár Singh's hand, and he anticipated the treacherous counsel by putting Dalpat Sáh to death, and seizing the estate for himself. Another account is that he was peaceably married to Rámdeo's daughter and heiress, and thus succeeded his father-in-law. This story sounds tame in comparison with the other, which should in the interests of history be preferred.

"Bariár Singh and his descendants.—Bariár Singh being thus master of the vast estates of the Bilkharia, becomes the starting point in our history, which will be occupied in following the fortunes of one part of his descendants. Before however doing this, I will give a brief account of his immediate issue with their present positions. Bariár Singh had four sons

"First.—Asal Singh, from whom is named a pargana in Sultanpur

** "Second.—Gajrāj, or Gángi, whose descendants are called Rajwúrs, and live in the Chánda pargana of Sultanpur, in taluqas Rámpur and Gárapur, &c.*

"Third.—Ghátam Ráe, whose few descendants can now only be found in the Kamspur, Sikri, and Barha villages of Dalíppur, and Mahrúpur of pargana Patti.

"Fourth.—Ráj Singh, who inherited such portions of the estate as were not disposed of among the above. Though the youngest, he succeeded to the title.

"Ráj Singh and his descendants.—The descendants of Ráj Singh deserve a passing notice, as they are now to be identified as the taluqdars of some important estates.

"First.—Chakrpáti, the youngest, succeeded his father in Patti, &c.

"Second.—Rúp Singh, whose descendants are now taluqdars of Hasanpur in Sultanpur, and having become Musalmans are known as Khán-

zásas.* The story of their conversion to Moslem faith is variously told, and I will not trespass on a domain of fable which strictly belongs to my contemporary, the Settlement Officer of Sultanpur.

"Third.—Asnch Singh, whose descendants, under the name of Ráj-kumár, are in the estates of Dera and Meopur in Fyzabad. The younger son having succeeded to his father's estate becomes a fresh starting point. Chakrpati had two sons; Bahubár, whose descendants are to be found in the Atksan iláqa of twelve villages, which however has not maintained its independence, part having been absorbed into an estate in the Sultanpur district, and part having been re-united to the Patti Saifabad estates by mortgage some sixty years ago.

"Gosháin Singh.—Chakrpati Singh's second son was Gosháin Singh, who had four sons.

"First.—Harbans Ráe, the youngest, succeeded to the title and estates.

"Second.—Hamfr Deo or Haram Deo Singh, whose descendants are in an independent village called Sirsi, and in Sarác Jamwári in the iláqa of Tadhopur.

"Third.—Karan Pál Singh, whose descendants are in Ujla and Mahdi of pargana Dalíppur.

"Fourth.—Lakhan Sen Ráe, whose posterity are in Sheosat and Phen-hán; the former an independent village, and the latter in the Adhárganj estate. Harbans Ráe, the younger son, had two sons, Díngur Singh and Náhar Singh. Up to this time the estate had gone by the name of Jalálpur Bilkhar; but on the death of their father the brothers divided the estate, and it is observable that if the chronicles are true, which say that up to this time the youngest son had been the usual successor of his father, they may be credited here in the reverse, and henceforth we shall find that the course of nature was followed, and the elder son succeeded to his father's estate and title. Díngur, elder son of Harbans, got 11-20ths in the division of the paternal estate, and Náhar Singh got 9-20ths. The former estate was called Dalíppur, the latter Patti, and from the division the two parganas so named begin a separate existence.

"Chilbila.—Dalíppur has been lessened by the transfer of an estate called Chilbila to the estates and pargana of the Sombansi Chhattis in Partabgarh."

"Sonpura (Bais).—Patti was increased by the annexation of thirty-six villages known as Muhal Sonpura on the extreme east of the district. This was effected by Díwán Sumér Singh in 1222 fasli; about fifteen other villages of Baijalpur were acquired by him from Bais Chhattis, and the estates of Saifabad, fifty-two villages, were wrested from the Maliks (a Muhammadan family) by the same taluqdar. Both Patti and

* The Rája of Kurwár is the present Hindu representative of Rájp Singh.

Dalíppur have been divided into several estates now held by their several owners.

"A few details will be given of the eldest branch of the family, which demands the first notice.

"Pargana Dalíppur."—Fifth in descent from Díngur Ráe, taluqdar of the pargana of Dalíppur, was Suján Ráe, who was succeeded by his son Gaj Singh. This taluqdar had two sons who survived him, Ráe Buddh Singh and Báz Bahádúr. The latter procured a division of the paternal estate, and was the founder of the Dariápur iláqa, the second in importance in this pargana.

"History of the Adhárganj family."—The history of the Dalíppur (or as it is now called the Adhárganj) family presents a succession of violent deaths.

"Suján Ráe and his son, Gaj Singh, were killed by a Shekh family of the Machlischahr pargana in Jaunpur, which borders on the Dalíppur pargana. Ráe Buddh Singh (the chief of this house, who received the title of Ráe from the Hasanpur Rája of Sultanpur) joined Nawab Shujá-ud-daula in his war with the British, which ended with his defeat at Buxar in 1764 A.D. Adhering to the fortunes of the Nawab, he is said to have been killed at the subsequent battle of Mahoka.

"Ráe Meherbán Singh."—He was succeeded by Ráe Bhawáni Singh, who was followed by his son, Ráe Meherbán Singh, who was the last of the family who held the pargana of Dalíppur by a single revenue engagement. About 1780 A.D., this taluqdar fell into arrears, and adopting the usual policy fled beyond the Oudh border to Bindháchal, south of the Ganges, in the Mirzapur district. He died very shortly after this, leaving three sons.

1. Ráe Bindeshuri Bakhsh.
2. " Chachéría Bakhsh.
3. " Sitla Bakhsh.

"The three sons of Meherbán Singh."—True to their instinct, these brothers kept up such a reign of terror and disturbance, by plundering and murdering those who submitted to the officers of Government and made terms for the payment of the revenue, that they were soon permitted to return to their homes, and by degrees to acquire some considerable portions of their ancestral estate. Ráe Bindeshuri Bakhsh acquired the following sections of the estate:—

Adhárganj, containing 36 villages.

Hawál,	ditto	12	do.
Kaúdhár,	ditto	22	do.
Wári,	ditto	21	do.

—

"He died about 1824 A.D., being killed by the Taluqdar of Patti Saifabad of 9-20ths; and, being childless, was succeeded by his brother Chaukáría Bakhsh, who recovered sixteen villages of the pargana, which

had been since Rāe Meherbān Singh's flight settled with the villagers. He died in 1844 and left no issue, save an illegitimate son and daughter by two women. The son, Bisheshwar, is provided for in the village of Muhdeori. The younger son of Rāe Meherbān then succeeded to the estate and died in 1852, but not before he had added four more villages to the estate by revenue engagement for them. He also got the village of Phenhān by fighting the Mādhopur taluqdar for it. He was succeeded by his son, Kalka, who died, as some say, by an accidental discharge of a pistol, but, as others say, by his own hand, in consequence of discovering his mother in an intrigue with a servant. He was followed in 1858 by his brother, the present taluqdar, Rāe Mādho Parshād. The residence of the taluqdar is in the village of Dalippur, some six miles from the headquarters station, in a south-east direction."

"*The Bachgoti clan.*—It will not be necessary here to recount the family annals of each of the houses of the Bachgoti clan. They would be found more fitly in a history of the landed families of the district. My object in the above sketch has been to give a clue connecting the chief house of the clan with the days of old, and to show how the other families have sprung from the parent stock.

"*Kishna Pānde.*—I will devote a short space to the history of the Patti families in matters which, being of comparatively recent occurrence, may be of value to those whose duties require a knowledge of such annals. Sumer Singh, eighth in descent from Nāhar Singh (whence Patti as a separate property dates) was a minor when his father, Dhir Singh, died. His factotum was one Kishna Pānde, whose family fortress is still to be found in Pūrai Shiu Parshād, in the village of Kohraon in the Dasrathpur estate. He proved faithless. Instead of paying the revenue he embezzled it, and then got the engagement in his own hand, and ejected the hereditary master, who fled to Rewah. For twelve years Kishna reigned; but Sumer Singh, grown up, allied himself with the powerful Rāja of Partabgarh, and overthrew and slew the treacherous Brahman, whose posterity have acquired an under-proprietary title in Pūrai Shiu Parshād from our settlement courts.

"*The Dirgbansi.*—The pargana of Patti, as constituted till its recent consolidation with Dalippur, was a most remarkable instance of the conterminousness of the property of a clan with the limits of a pargana. There was not a single village in Patti which did not belong to a Bachgoti ilāqa till recent arrangements included the Parhat estate of Rāja Mahesh Nārān Dirgbansi* (fifteen villages) in the pargana. Neither was there one independent village. In Dalippur there are zamindars not Bachgotis, nor even Rajputs.

"The old Bilkharia clan has a few specimens still in Patti, chiefly in the northern portion in and about the now extinct Aurangabad taluqa, where they hold eight villages. The only two Bilkharia taluqas, those of the Rāja of Umri and the Bābu of Anhi, are and have been for many years included in the Partabgarh pargana, of which we shall speak presently.

* "The Dirgbansi is said to be really an offshoot of the Bilkharia class, descended from Durgādās, second son of Rāja Rāmdeo, aforementioned."

"Brahman zamindars, Gurús of Bachgotis."—There are some Brahman zamindars in fifty-four villages, who, however, owe their lands to grants from the Bachgotis. They are Sarwaria Brahmans. The Pánde family is the hereditary Gurú family of the Bachgotis. The Patti family Gurús will be found in Asogpur. Those of Dalíppur are in Padiápur, now part of the village of Ratanmai.

"Three villages belong to Musalmans, who acquired them by service rendered to the Dalíppur family."

"Position of Patti Dalíppur under native rule."—The tahsil of Patti was subordinate to the Názim of Sultanpur. A chakladar used to be posted to the three parganas of Patti Dalíppur and Partabgarh. His headquarters were at Partabgarh, and his usual camping grounds on his tours were in Bibipur close to Patti, Tarda, Sarabjítpur, Wári, and Jogípur. It is not worth while to give details of each názim; I will notice only those whose administration or mal-administration produced results which are worth knowing.

"Battle of Jaisiungarh."—Rája Hul's Ráce (from 1201 to 1203 fasli) endeavoured to arrest Díwán Zabar Singh of Patti taluqa in 1203 fasli, and an encounter took place in Jaisiungarh, where the chieftain's fort was captured. Zabar Singh fled, and a Pánde Brahman, named Deoman of Ásápur, engaged for the payment of the revenue of the whole pargana for 1204-5 fasli. In 1206, Zabar Singh recovered his position. Rája Bhawáni Parshád, who was názim for one year (1204 fasli), proceeded to coerce the Bais villages of Sonpura, and seized Ishri Bakhsh and Pargáñ Singh (both now alive) as a material guarantee. The Bais rose as one man, and attacking the názim, effected the release of their leaders before they were taken far. They then withdrew across the border into the Jaunpur district, but the removal of the názim from office enabled them to return to their homes very shortly.

"Battle of Dávidpur."—Mír Ghulám Husen (názim from 1226 to 1230 fasli), to punish Ráce Pirthípál Singh, Taluqdar of Rácepur Bichhaur^{ex} for the murder of one Bahádur Láil, a qáñúngo (father of present qáñúngo Sítal Parshád), invested the fort of Dávidpur, and for nineteen days the battle raged. On the 20th, Pirthípál Singh fled, and for three years the estate was held 'khám.' Then the taluqdar's elder son, Jagmohan Singh, took the engagement for the estate for two years. In 1232 fasli, Pirthípál Singh recovered it. Jagmohan is still alive; but from that time he has been an imbecile.

"Battle of Lohár Tára."—In Táj-ud-dín Husen Khan's (názim from 1231 to 1234 fasli) term of office, a notable fight took place between Ráce Bindeshuri Bakhsh of Dalíppur and Diwan Pirthípál Singh of Urayyádsh and Jámítsáli, for the possession of some border land in Lohár Tára. The Dalíppur taluqdar was killed, and his tomb is to be seen in Lohár Tára. Hence there is 'hár' (grudge or feud) betwixt the present Dalíppur taluqdar, Ráce Kátho Parshád, nephew of Bindeshuri, and some of the Patti families,

who are closely connected with the Urāyādīsh taluqdar, and they neither eat nor drink, nor halt in each other's villages.

"Darshan Singh (názim).—In 1235 fasli, Rája Darshan Singh (a Sangaldípi Brahman of no high caste), invested the fort of Chauhárja Bakhsh, taluqdár of Dalippur (successor to the slain Bindesáhxi). The taluqdar as usual escaped, and shortly afterwards reinstated himself in official favour. Darshan Singh was twice názim—once from 1235 to 1241, and again in 1245-46 fasli.

"Mán Singh (názim).—This man, who has achieved notoriety since, was názim from 1252 to 1254 fasli. His term of office was not remarkable. In 1255 fasli, Wájid Ali Khan, for some private grudge (people say concerning an elephant, which Ráe Pirthípal Singh of Dáúdpur had refused to give him), allied himself with that taluqdar's two sons, Digbijai Singh and Randhír Singh (the latter had by adoption acquired an independent estate now known as the hissa, half or 9-20ths of Patti Saifabad), and invested the fort of Dáúdpur. After eighteen days fighting, the taluqdar was obliged to evacuate the place, and escape into British territory. The son, Digbijai Singh, obtained the estate, but matters were accommodated in two months, and the father returned to power.

"The zamindars of Phenhán and Horilpur.—As an instance of taluqdars tenure and method, it may be worth while to recount how the zamindar of Phenhán and Horilpur, which villages are and were in the Dalippur estate, took on himself to mortgage his lands to Debi Singh of Mádhapur. Sítla Bakhsh of Dalippur at once resented the liberty, and the bands were mustered on each side. They met in Phenhán. The fight was determined by the capture of a Mádhapur cannon by Sítla Bakhsh's men, and the villages remained as they were. Another illustration of taluqdari manners is the story of Randhír Singh (late husband of Thakuráin Ajit Kunwar of 9-20th Patti taluqa, and son as aforesaid of Ráe Pirthípal of Ráepur) and Mangal Parshád. The former, bearing ancient hostility to the latter, seized him one day in Kishunganj in the Sultánpur district when off his guard, and tortured him to extort money. After a month of this work he let him go. Mangal Parshád applied to the názim, Aghá Ali Khan, for redress, which Randhír Singh did not wait to see administered; but fled the country and remained under the guise of a merchant for many months travelling from place to place. At last spies tracked him to Kasota in Allahabad, where the magistrate of the district arrested him. He was made over to the názim who went to Allahabad to take him. He was very properly kept in painful confinement at Lucknow, and was released only when the British Government was established in Oudh."

Places of note.—I now propose to record a few notes in connection with the old fort of Bilkhar, the temple of Chauhárja at Parásrámpur, the villages of Dáúdpur, Patti, and Dalippur, which, are the only places of any archaeological interest in pargana-Patti Dalippur.

"Kot Bilkhar.—With regard to the old fort of Bilkhar, the qáñingo gives the following account, which is currently believed in these parts. Many hundreds of years ago Ghaibar Sáh, ancestor of Rája Rámdeo Bil-

kharia, came from headquarters with Asajit, ancestor of the Patti-quningos, armed with instructions to exterminate the Bhars, and provided with a title deed bestowing on him the zamindari of the entire pargana. Having successfully performed the former part of his mission, Gháibar Sáh took possession of the broad lands of the pargana, and, establishing himself in muzra Bilkhar, built thereon the famous fort known as 'Kot Bilkhar,' the ruins of which remain to this day. This fort may be said to have been the historical rallying point of the Bilkharias. A Mahádeo or representation of the deity, which is still to be seen within the ruins, is, and has been from time immemorial, known as *Bilkarnáth*. A fair is annually held here on this account, which takes place on the 13th of the month of Phagun (February-March), and attracts about 2,500 people from the more immediate neighbourhood. If procurable, Ganges water is poured on the idol, otherwise water from the Sai; while offerings of flowers, fruit, and rice complete the ceremony. The fort of Bilkhar was successively occupied by the descendants of Gháibar Sáh down to Rája Rámdeo Singh, with whose rule the supremacy of the Bilkharias terminated. It is further asserted that some 600 years or, more ago, Bariár Singh, ancestor of the Bachgotis, slew Rája Rámdeo, and took possession of the fort, and his descendants to the time of Harbans Ráe occupied it. When the paternal acres were divided between Díngur and Náhar Singh, the two sons of Harbans Ráe, 'Kot Bilkhar' fell to the lot of the former, who is ancestor in a direct line of the present Taluqdar of Dalíppur, Ráe Mádho Parshad Singh. Díngur Singh and his heirs continued to occupy the fort down to the year 1180 fasli (A. D. 1773), when the last owner, Ráe Meherban Singh, came into collision with the názim, who razed the fort and left it in ruins. The spot is on the left bank of the Sai, some seven miles from the headquarters of the district. The ruins of the old fort may be seen on an elevated plateau surrounded on three sides by ravines and broken ground covered with scrub jungle, and on the fourth side by the river. The fosse is clearly distinguishable all round."

The temple of Chauhdára.—Concerning the temple of Chauhána, my predecessor has placed the following on record:—

"In the village of Parasrámpur, in the Dariápur iláqa, is situated a noted fane of the goddess Debi, who is worshipped under the name of Chauhdára. It is said to be of superlative antiquity, and, in proof of it, the priests assert that the hero Alha, whose praises and deeds form the subject of minstrels' songs to this day, and whose tomb is shown at Chunár, worshipped Debi here, and made a well at this place, which is still visible. Indeed, Alha is said to have continued his visits to the shrine long after he disappeared from mortal life; and stories of his apparitions are told, but I need not relate them."

Two fairs take place here annually: one on the 8th Kuár (September-October), and the other on the 9th Chait (March-April). On each occasion some 6,000 people, within a radius of about 20 miles or so, collect at the spot. In addition to the observances recorded above with reference to Bilkarnáth, extensive sacrificial offerings of goats and sucking pigs are made at this shrine of Chauhdára.

Dáúdpur.—Dáúdpur—in the Ráçpur Bichhaur taluqa, hussa 9-20th—was formerly a place of some note. It is traditionally asserted that the founder of the town and fort, Dáúd Khan, was in the first instance a Bhau, but that alarmed for his safety at the Muhammadan invasion, he embraced the faith of Islám, and returned as an adherent with the conquering Alí-ud-dín Khilji to the Sultán's court. He was then rewarded with a grant of twelve villages in this part of the country and dubbed a Kinsman within the Subah of Allahabad. His two brothers, Ibrahim Khan and Saif Khan, founded about the same time the two adjacent villages of Ibrahimpur and Sarás Saif. After a lapse of some time, the property of Dáúd Khan and his posterity passed into the hands of a family of Bisrába Chhattis* (an offshoot of the Bachgoti clan), and was by them held until 1182 fasli (A.D. 1795), when it became incorporated in the taluqa of Patti Saifabad. On partition of the latter estate in 1217 fasli (A.D. 1809), Dáúdpur went into the taluqa of Raipur Bichhaur. The two sieges, which have rendered the fort of Dáúdpur famous, have already been narrated in Mr. King's account of the pargana. It was only levelled in A.D. 1858, when orders were issued to destroy all native standing forts. Dáúdpur itself has now dwindled down into a small and insignificant village.

The Bachgoti clan deserves a more general notice ; it numbers, including the Rájkumárs, above 40,000 in Oudh besides many in Jaunpur ; it extends over three districts—Partabgarh, Sultanpur, and Fyzabad—having started originally from Tappa Asl in Sultanpur, to which one of its early actions gave its name. It was exceptionally fortunate during the mutinies ; none of its chiefs lost even a portion of their estates through persistence in rebellion, or concealment of cannon ; none of their estates are of unwieldy size, the largest, that generally known as Nissa-igara, covering only 60,000 acres. Several of its leading men are of considerable intelligence and education.

The clan originally possessed a very perfect feudal organization; its ríaja of Hisámpur turned Musselman, and since then its titular terminology has become confused. It has several ríjas, several díwáns, several bábús, and several ríás. For a further history of the Rájkumár branch, see pargana Aldeman.

It only remains to be added that the pargana is a fertile and well-watered one. There are numerous jhásis, and water is found at about 24 feet from the surface.

PIHÁNI†—Purgana PIHÁNI PINDARWA—Taluk SHAHARAD—District HARDOL.—(Latitude 27°38' north, longitude 80°14' east.) A town of 7,582 inhabitants on the trammetalled road between Sitapur and Shahjahanpur ; 3,938 of the residents are Muhammadans, and 4,694 are Hindus. They are lodged in 327 brick and 1,493 mud houses. Its public buildings are a police station and a Government school. Its chief interest lies in its association with Akbar's celebrated chancellor, Sadr Jázíra.

* These Biarsas were a degraded offshoot of the Bachgotis, owing, it is said, to a misalliance. The term is derived from " Biás," a Sanskrit word, signifying seed which has been borrowed in advance from a Mahájan in contradistinction to *seed seed*, and is used to denote impurity, or rather what is improper.

† By Mr. A. H. Harrington, C.S., Assistant Commissioner.

Two accounts are given of the founding of Piháni. The Hindus trace it to a settlement of Dubé Brahmins invited from Kanauj by Rája Lakhan Sen, the Gaur conqueror of the Thathera fort at Simaurgarh. The Muhammadan history, as collected by Mr. McMinn, is this :—

"At the date of the battle of Bilgrám (A.D. 1540), Abdul Ghafúr, Sayyad, was qázi of Kanauj. He had a younger brother, Abdul Muqtadi. After Humáyún was expelled by Sher Sháh, and took refuge with Shah Tuhmásپ of Persia, it is alleged that the latter called on Sher Sháh to state why he usurped the throne which belonged properly to the Mughal. Sher Sháh in return collected various statements from nobles of India, proving that Humáyún was not a true believer. Abdul Ghafúr was required to send a similar statement. He refused to do so, and to escape Sher Sháh's vengeance, he left Kanauj, and concealed himself in the jungle on the opposite side of the Ganges where Piháni now stands.

"In 1555 Humáyún returned, and Abdul Ghafúr from his hiding place sent a letter of congratulation. Humáyún gave him five villages rent-free in parganas Pasgawan and Pindarwa; also five thousand bighas of the jungle in which he had found shelter. This spot was therefore called Piháni; Piuháni meaning concealment, and a town founded in the forest-clearing.

"Ghafúr Álam was the son of Abdul Muqtadi. He was sent to the Qázi-ul-Quzzát at Delhi as a pupil. He made great progress, and was brought before the Emperor Akbar, who made him tutor to Jahángír; and was so pleased with the latter's success in his studies, that he entitled his preceptor Nawáb Sadr Jahán, and made him sadr or chief mufti of the empire. It is possible, however, that this promotion was due to Sadr Jahán's conversion to the new religion of which Akbar was the high priest, and into which Sadr Jahán led his two sons. The sadr was the fourth officer in the empire. He was the highest law officer. He was administrator general and inquisitor into religious opinion. Sadr Jahán continued to serve under Jahángír—a proof, if any was needed, that the latter emperor shared the free-thinking views of his father, or he would never have allowed the official guardianship of the purity of the faith to be held by a pervert..... Sadr Jahán's tomb is at Piháni. It was completed in 1068 Hijri (A.D. 1657). His descendants held high office under the Mughal emperors. Like his masters, Akbar and Jahángír, he had married Hindu wives, by one of whom, a Brahmani, Párhati, he had Murtaza Khan and Irtiza Khan. Murtaza Khan was Faujdar of Gopamau, and Irtiza Khan held the more important charge of the Ranthambhaur fort. Badr Jahán, another son, held both Barwár and Kheri in rent-free tenure."

Mr. Blochmann gives some further particulars about Sadr Jahán and his descendants :—

"Mírán Sadr Jahán was born at Piháni, a village near Kanauj. Through the influence of Sheikh Abd-un-nabi he was made *mufti*. When Abdulla Khán Uzbak, King of Turán, wrote to Akbar regarding his apostacy

from Islam, Mírán Sadr and Hakím Humáun were selected as ambassadors. The answer which they took to Abdullah contained a few Arabic verses which Abdullah could construe into a denial of the alleged apostacy— 'Of God, people have said that he had a son ; of the prophet, some have said that he was a sorcerer. Neither God nor the prophet has escaped the slander of men. Then how should I ?' Mírán returned in the 34th year and was made *Sadr*. Up to the 40th year he had risen to the dignity of a commander of 700 ; but later he was made an *amil*, and got a mansab of 2,000. During the reign of Jahángír, who was very fond of him, he was promoted to a command of 4,000, and received Kanauj as *tuyál*. As *Sadr* under Jahángír he is said to have given away more lands in five years than under Akbar in fifty. He died in 1020 at the age, it is believed, of 120 years. His faculties remained unimpaired to the last. There is no doubt that he temporized, and few people got more for it than he. He also composed poems, though in the end of his life, like Budaoní, he repented and gave up poetry, as against the spirit of the Muhammadan law. He had two sons :—

"(1.) Mír Badr-i-Alam He lived a retired life. (2) Sayyid Nizám Murtaza Khan. His mother was a Brahman woman, of whom his father had been so enamoured that he married her; hence Nizám was his favourite son. He was early introduced at court, and at the death of his father was made a commander of 2,500, 2,000 horse. In the first year of Shah Jahán's reign he was promoted to a command of 3,000, and received on the death of Murtaza Khán Suja the title of Murtaza Khan. He served a long time in the Dakhin. His *tuyál* was the pargana of Dalmau, where he on several occasions successfully quelled disturbances. He was also Faujdar of Lucknow. In the 24th year of Shah Jahán's reign he was pensioned off, and received twenty lacs of dams per annum out of the revenue of Piháni, which was one kror. He enjoyed his pension for a long time. His sons died before him. On his death his grandsons, Abdul Muqtadi and Abdullah, were appointed to mansabs, and received as *tuyál* the remaining portion of the revenue of Piháni. Abdul Muqtadi rose to a command of 1,000, 600 horse, and was Faujdar of Khairabad." (Translation of Áín-i-Akbari, Vol. I., Farsi V., p. 468.)

In the Kheri history will be found a detailed account (by Mr. Munn) of the steps by which, in the beginning of the eighteenth century, the Sombansi pervert rāja, Ibádulla Khan, possessed himself of the jágir of these Piháni Sayyads.

The decay of Piháni is attributed to Ibádulla Khan's encroachment, to the resumption of the jágir by Saádat Ali Khan, and the loss of service since annexation.

The oldest portion of the town is called Bari Piháni ; dirt and decay abound in it. Its chief ward or muhalla is Mír-ki-Saráe. The oldest building in it is the tomb of Abdul Ghafúr. The date stone has been removed from it. It stands close to the Khera or deserted site, which marks the residence of the early founders of chak Piháni, the Dubes, from Kanauj, and the first Sayyad settlement during the reign of Akbar.

Sayyad seem to have obliterated all traces of the earlier occupants. No ruined shrine is to be seen, only the remains of a huge masonry well. Bari Piháni was deserted when Nizám Murtaza Khan founded the nearer adjacent town of Nizámpur, or Chhoti Piháni. Chhoti Piháni presents an agreeable contrast to the older town. It is altogether clearer, brisker, more populous; viewed from the outside it seems to be buried in trees. The soil is good; the water near the surface. The western gateway, with its huge shafts of red sandstone, the bastions of the high enclosing wall, brick-faced, with blocks of kankar. The remains of Murtaza Khan's fort show many a scene of picturesque ruin. But the gem of the whole place is the grand old mosque and tomb of Sadr Juhán and Badr Jahán in Bari Piháni.

It is a building of much beauty. A double dome, poised on red sandstone pillars, rises from a pavement of brick, cased with carved slab of stone, and shaded by tamarinds of enormous girth. Lightness, symmetry, and grace, delicate colour, and rich but not florid ornamentation, are its characteristics.

In the nawabi, Piháni was the Damascus of Oudh, noted for the temper of its sword blades. But these and its woven turbans (*dastár*) are things of the past.

PIHÁNI PINDARWA Párgana—Tehsil SHAHABAD—District HARDOI.—This pargana is bounded on the north by the district of Kheri, on the east by Kheri and Sitapur, on the west by pargana Alaminagar and Mansurnagar, and on the south by Gopamau and Mansurnagar. Its area is 45,544 acres, or 71 square miles, divided as follows :—

Cultivated	...	...	27,899	acres.
Irrigated	...	...	9,333	"
Unirrigated	...	...	18,066	"
Culturable	...	...	12,741	"
Unculturable	...	...	5,404	"
		Total	45,544	"

The soil is loam; the river Gumti passes through the pargana. There are four roads, *viz.* :—

From Piháni to Shahabad, from Piháni to Kulhábar Ghút, from Piháni to Hardoi, and from Piháni to Aurangabad.

Piháni and Pindarwa are the principal villages. The Government revenue is Rs. 40,861. The population amounts to 36,979, and the number of houses is 6,607. There are 12 schools within the pargana; the town of Piháni has post and registry offices, and a police station.

Formerly Piháni was not a pargana, but was merely known by the name of "Jágír of Sádát." Since the Sayyads of Piháni lost their jágírs, the land revenue of Piháni itself was collected along with that of pargana Pindarwa. In the time of Hakim Mehndi, Chakladar of Muhan-di (1819-1820), some of the villages of Pindarwa pargana were amalgamated

with Piháni ; since then Piháni was selected as the headquarters of the ziladar, and consequently Piháni was converted into a pargana. Some 100 years ago a combat took place at village Zamúr between the Sayyads of Piháni and the Gaurs. The zamindars of Piháni are of various castes—Rajputs, Brahmans, Káyaths, and Muhammadans.

PIRNAGAR Pargana*—Tuhsil SITAPUR—District SITAPUR.—Pargana Pírnagar is bounded on the north and north-east by pargana Biswán, on the north-west by pargana Khairabad, on the west by pargana Machhrehta, on the east by pargana Bári, and on the south by pargana Gundlamau. It is separated from Machhrehta and Gundlamau by the river Saráyan and from Khairabad by the Gon, which flows into the Saráyan at the town of Pírnagar, the Saráyan flowing into the Gumi at Hindaura Ghát.

The Saráyan is a very winding river, and the lands on either side of it are high and barren and cut up by ravines. The jungle here is considerable, there is a deal of usái land; water is found, where found at all, at a great depth, 40 feet from the surface; wells cannot be dug at all, in the neighbourhood of the ravines.

But in the centre of the district the character of the soil is quite different; there wells are dug with ease. The productive powers of the soil are good; the land is level. There are no hills or forests.

The pargana is a small one being only 44 square miles in extent, of which 28 are cultivated. The detail is as follows :—

Acres	17,770	cultivated.
"	4,224	culturable.
"	21,994	assessed
"	15	rent-free.
"	5,947	barren.
	5,962	
Total "	27,956	

The population numbers 15,295, and is distributed thus :—

Hindus agricultural	... 8,841	Musalmans agricultural	... 370
" non-agricultural	... 5,379	" non-agricultural	... 705
	14,220		1,075

These live in 2,935 houses, each of which thus is occupied by 5·2 individuals. The Musalmans are 7 per cent. of the whole population; and to each head of the entire agricultural population there are 1·9 acres of cultivated land, and 2·4 of málguzári.

This proportion agrees with what obtains in parganas Khairabad and Sitapur. The incidence of the revised jama is as follows :—

On cultivated area	1	3	8	per acre.
On málguzári	0	15	4	" "
On total area	0	12	1	" "

* By Mr. M. L. Ferrar, B.A., C.S., Assistant Commissioner.

The principal castes of the Hindus are—Brahmans 2,374, Rajputs 1,139, Ahirs 1,422, Pasis 2,034, Chamars 2,394.

The pargana contains 54 demarcated villages, which are thus distributed,—15 taluqdari, 39 zemindari, Bais Chhattis own 48, Brahmins 3, Karyaths own 2, Musalmans own 1; these Musalmans being descendants of a converted Rajput, a Purana or ancient Bais, to distinguish the caste from the modern Tilokchandi Bais, who now possess the greater part of the pargana.

These villages are all small, none of them having a population exceeding 1,000. Pirnagar itself boasts of but 790. There is not a single masonry house in the pargana, the people having a superstition against using burnt bricks or tiles for their residences. This superstition is not peculiar to Pirnagar, but exists in many other parts of the district (*vide Towns Seota and Tumbaur*).

The fairs are six in number as follows :—

Name of fair.	Village.	Date.	Average attendance.
Bansibat	Jairampur	Aghan	12,000
Hatila Pír ka	Bhanpur	Jeth	500
Mahothé Ráni	Mahothepur near Saidapur	Chait	3,000
Husenia Dih	Muhammadpur alias Mahothepur.	Jeth	5,000
Katki	Phúlpur	Kártik	1,000
Dhanuk Jagg	Bhitauli	Aghan	3,000

and at these a good trade is carried on by the dealers in the ordinary necessaries of life.

The Jairampur fair was founded by Bansibat, a follower of the great Rám Chandar, in honour of whose espousals with Sita the mela is held.

The fair called Hatila Pír-ka-mela is a Musalman festival, and commemorates the death of Hatila Pír, a martyr to Islám, who fell fighting for his faith, in the ranks of his maternal uncle, Masaúd of Ghazni, the Sayyad Sálár, who invaded Oudh, and whose tomb is at Bahraich.

The Mahothepur fair is a local Bais festival, held in honour of Queen Mahothé, an ancient princess of that clan, whose life was pure and noble, and who on her consort's death became a sati. •

The Bhitauli feast is to commemorate the breaking of the bow (dhanuk) by Ráma before his marriage with Sita.

Husenia Dih is an unimportant local gathering requiring no particular notice.

Besides the metalled road between Lucknow and Sitapur which divides the pargana, there are no other roads in it, and the only water communica-

cation is afforded by the Saráyan, which bears country boats down to the Gumi at Hindaura Ghát, and thence to Lucknow.

The only saráe in the whole pargana is at Kamálpur. There are five shiwálas or Hindu temples, the most famous being that in honour of *Dúdh Náth* in Pírnagar. This town also possesses a mosque built by a Hindu, Ráe Gansúr Dás; masonry tanks are unknown throughout the pargana, and the masonry wells, which are only 15 in number, are not used for irrigation, but for domestic purposes. The absence of all which things is to be accounted for by the impecuniosity of the zamindars.

The only public (Government) structures in the pargana are the metal-led road and caravan-serai already mentioned, a masonry bridge at Pírnagar over the Saráyan, and an Engineer's bungalow on the high road at Dáudpur, close to Pírnagar.

The pargana is not at all historically famous; no great heroes lived here; no great battles were fought; no Hindu hero or Delhi Básdsháh or Lucknow Nawab ever tarried in it for the pleasures of the chase, or in exile, as has happened in some of the other parganas. In fact, its history may be given in a few words, and runs thus.—

In the beginning, the country, now known as the pargana, was held by Bais Chhatris, not by Tilokchandi Bais, whose origin dates from only 400 years back, but by ancient Bais, and was part of their dominions, which went under the name of Chapángurh. They gradually became extinct, and were succeeded by *Kucheras* and *Gújars*, and *Játs* also, according to the qánungos, who held sway under king Akbar's time, or 300 years ago, when Bhíkhaṇdeo, a Tilokchandi Bais, and Thán Singh, were granted the lands by that monarch, as a reward for having saved the life of the Ráni of Baundi (in Bahráich), who on her way to bathe in the sacred water of Prág (the modern Allahabad) had been seized by certain Moslem ravishers. So Tilok Chand Bais got the lands, which had just then been formed into a pargana by Todar Mal, and their descendants hold the greater part or nine-tenths of it to the present day; one village only out of the 54 is held by a descendant of the ancient Bais, and he is a Musalman, as already mentioned.

The pargana was known at first as Bahrimau, which name it retained until Jahángir's reign, when it was changed to Pírnagar, from the name of the town. The founder of this latter was Ráe Gansúr Dás, the Díwán of Pír Muhammad, then Subádar of Oudh, and he named it after his master, and built the mosque abovementioned to calm the indignation which the subahdar felt on being informed that in the town founded in his honour a Hindu temple had been erected.

The place is not mentioned in any of the older epics or histories of India, and the only remains of antiquity to be met with are 9 of those nameless barrows, called by the country folk díhs. These are mounds of earth varying in area from 20 to 50 acres, and raised from the surface of the ground by from 20 to 100 feet. They are covered with the remains

of broken tiles and bricks, and are apparently the sites of old towns or strongholds, built before the memory of man. The villages can tell nothing of their origin. At Unasia (see pargana Khairabad), at Manwán *vide town history*), at Rámkot, at Hargám, &c., the dīh is connected with the name of some mythical or historical character. They are met with all over the province of Oudh, and they bear evidence that the people who erected them had advanced to a higher degree of civilization than the present inhabitants of the country. It is strange that up to the present time nothing in the way of inscriptions has been discovered in any of these dīhs. They were probably, as stated above, strongholds; they were certainly not tombs, so that perhaps they should not have been called above nameless barrows.

PITĀRI—*Pargana SIKANDARPUR—Tahsil UNAO—District UNAO.*—A village about four miles north-west of the sadr station. No river flows near it, or road passes through it. It is an old village dating from the time of Rája Unwant Singh, the reputed founder of Unao. Kunwar Singh, the grandfather of Gajraj Singh, the present lambardar, was a man of local celebrity. The people are mostly Hindus. The average annual sales at bazar amount to Rs. 3,000. The population is 3,589, as follows:—

Brahmans	223
Chhattri	383
Musalmans	179
Pāsi ...	139
Ahir ...	300
Others	2,365
	—
Total	3,589

PUKHRA—*Pargana HAIDARGARH—Tahsil HAIDARGARH—District BARA BANKI.*—This village is situated on the Rae Bareli and Haidargarh road, five miles east of the Gumti. The country around is fairly wooded and fertile. The population is 3,883, of whom 1,005 are Brahmins. There is a very fine temple in honour of Mahádeo, and a tank, with masonry bathing gháts, erected by Beni Dube, late Suba in a native state, at a cost of Rs. 89,000. This temple is much larger than the ordinary ones. There is also a Thákurdwára, but nothing else of note in the town.

This place is the headquarters of the estate of Pukhra Ansári of chief Amethia Chhattis, one of which clan Rája Sahajram Bakhyá was a notorious insurgent in the nawabi.

PURWA *Pargana—Tahsil PURWA—District UNAO.*—This pargana is bounded on the north by Gorinda Parsandan, on the east by Mauránwán, on the south by Panhan, Pátan, and Magráyar, and on the west by Harha. Its area is 11½ square miles or 71,032 acres, comprising 123 villages. It is twelve miles long by ten broad. The soil is chiefly loam and clay, and the principal crops are wheat, bájra, and sugarcane. The Lon river winds its way through a portion of the lands of this pargana during the rainy and cold seasons, but dries up in the hot weather. Water is found at from 52 in the south to 15 feet in the east. There are six bazárs.

The Government revenue is Rs. 84,367, and the assessment falls at Re. 1-3-0 per acre. The tenure is as follows :—

Talukdari ...	... 15,930 acres
Zamindari ...	... 39,648 "
Pattidari ...	... 15,411 "

The population amounts to 64,758. There is an old temple in Purwa to Billeswar Mahádeo.

The pargana was formed in Akbar's time ; for a history of the name see town article. This was the most westerly portion of the Bais dominions. It was ruled by Achal Singh, thus referred to by Elliot :—

" There is nothing to notice in the history of the family till we come to Oogursen. His younger son, Dhara, was in the service of Rája Achul Singh of Poorwah, and was the chief of his armed retainers. His valour is conspicuously mentioned in the ballad which details the fight between Achul and Dewanbux, who headed the houses of the combined families of Symbussie and Nyhesta. In that fight a pair of kettle-drums were taken from Dewanbux and were kept by the head of Achul's family at Doonea Khera. The disgrace was keenly felt by the other party, and quite lately Rana Rughonath Singh sent to Rao Rambux to offer terms on which he might get the drums back, a message to which the Rao politely answered that he would be most happy if Rughonath could recover them in the same way in which Achul Singh had taken them. Oogursen stood security for a friend who defaulted, and he was unable to pay up the default. Achul Singh, unmindful of the services of his son, seized and bound him, and had one of his sons, named Dheer Singh, murdered before his eyes. Next morning Oogursen was found dead at the bottom of a well, and it was darkly whispered that it was not grief or despair which brought him to that end. Dhara at once threw up the rája's service, and took to plundering his estates, and lived the life of an outlaw. In order to keep him in check, the tahsil and fort were removed from Asoha to Kantha, and the forces allotted to the pargana were stationed in that town. In 1184 fesli Achul Singh was succeeded in the Nizamut by Bhowani Singh, and soon after took poison and died, on which Dhara Singh came back to his home, and became a peaceable subject again." (pp. 48-49, "Elliot's Chronicles of Oonao.")

PURWA—Pargana PURWA—Tahsil PURWA—District UNAO.—The town of Purwa lies in latitude 26°32' north, longitude 80°52' east, and is situated twenty miles south-east of Unaо. There is a lake called Basha close to this town on the north. Four unmetalled roads lead to it—one from Unaо to Rae Bareli, another from Purwa to Cawnpore, a third from Purwa to Lucknow, and a fourth from Purwa to Bihár, Baksar, and Rae Bareli. The town is locally noted for good shoe-makers. Two bazárs are held weekly, attended by about 1,000 visitors. There are three large fairs here during the year. Two are held in honour of Sri Billeswar Mahádeo, about one mile east of the town, one on the day of Shiurátri, and the other on the 1st and 2nd days of Aghan, about November ; each of these fairs is

attended by about seven or eight thousand people. The annual amount of sales at these fairs and the bazars is about Rs. 31,000. The population amounts to 10,880, the Hindus number 8,355, and Moslems 2,525, of the Hindus, Brahmans (2,267), Baniáns (2,000), and Kúyaths (1,000) predominant. There is a tahsil, a thána, and a school where more than a hundred boys are taught. Purwa was formerly the headquarters of the chakladar of the Harha Purwa, chakla or collectorate of the nawabi. At annexation also the headquarters of the district were at Purwa. A tahsildar only resides there now.

The town is said to have been founded about 500 years ago. Primarily one Rája Newan, a Raghubansi resident of Ajodhya, came and settled at a place four miles west of this town which is now known as Newáyan. After some time the river Lon washed that village away. Rája Ranbír Singh, a descendant of the abovenamed rája, who ruled Newáyan at that time laid the foundation of this town, which stands on the land of the villages Bhawánipur, Sokípu, and Kaliánpu. It was then called Ranbírpur. Now the word "Ranjit" is put (erroneously) instead of Ranbír, and the town is called "Ranjitpurwa" or "Purwa."

Rája Achal Singh Bais, a resident and taluqdar of Daundia Khera, was chakladar, as also the liege lord of the town of Purwa, and had taken up his residence at this place from 1123 fasli (A.D. 1716) to 1183 fasli (A.D. 1776). The other Thákurs of Barswira and of the Bais tribe, who had a great dislike to the rule of the chakladar, waged war against Achal Singh, in which they were totally defeated. Rája Achal Singh then had a garden laid out on the very plain where the battle was fought which is still there. Rája Achal Singh, Rája Sítal Parshád, Tírbodi, Nazim, and Fatch Ali, a favourite slave of Almás Ali, Khwája Sará, have been remarkable persons in the history of this town. Rája Achal Singh is said to have been the founder of Achalganj in the pargana Hatha, district Una, Achal Khera, &c., in pargana and tahsil Purwa, as also of the following villages in this district,—Purwa, Unchgáon, Naigáon, Banthar, Jhalotor.

Rája Sítal Parshád founded Sítalganj in this place, embellishing it with a temple and a tank. Another place of this name was founded by the same názim in Rasúlabad.

Fatch Ali was the founder of Fatohganj which lies near Purwa, planted the road from Purwa to Basha, and from Jalálabad entrance gate of the city of Lucknow, with trees for the convenience and comfort of travellers. He also had laid out and planted a garden, with a masonry tank, in the city of Lucknow. Buildings of former times now remaining are the temple of Billeswar Mahádeo and the tomb of one Mína Sáhib—both regarded as sacred by Hindus and Muhammadans respectively; a shrine of Niámat Shah, and a burial-place of one Híra Shah, both famous hermits, are also worthy of note here.

JUTUBNAGAR*—*Pargana MISRIKH—Tahsil MISRIKH—District SITAPUR.*—Is 18 miles west from Sitapur on the high road to Hardoi.

* By Mr. M. L. Ferrar, C.S., Assistant Commissioner.

Three miles to the south-west runs the Gumti, which is navigable at all times of the year, and within two miles to the north-west runs a small stream called the Kathna which is not navigable.

The population numbers 2,256 of all castes; at the school attend 70 boys; the bazar is held on Tuesdays and Fridays; but the sales are inconsiderably, not exceeding Rs. 5,000 in the year. The climate is good. The only masonry house in the place is the residence of the taluqdar, and is built on some rising ground, the site of an old dih called "Kunj Bihari-pur," which had been owned by a community of faqirs. Within the enclosure is an ancient Hindu well called "Biswa Mitra," and the remains of what once is said to have been a masonry tank called "Jambu Dip." There are 421 mud-built houses.

Hard by in Deogon is a mud tank, which is visited in phagun by the Nimkhār pilgrims when going on their "paikarma."

The taluqdar of Qutubnagar belongs to the same family as the taluqdar of Aurangabad, both being descended from that Bahadur Beg who 200 years ago, in the reign of Alamgir, got a jagir of this part of the country.

Another account has it that it was in Shah Jahān's reign the present taluqdar's ancestor, Mirza Muhammad Atā, acquired the property.

There are no manufactures of any sort in Qutubnagar, and the place is altogether devoid of any interest, historical or otherwise.

RAE BARELI DIVISION.—Rae Bareli is a division of British territory in Oudh comprising three districts, whose names, areas, and population are given in the accompanying table:—

Area and population.

District Division.	District	Number of villages.	Area in statute British square miles.		Hindu	Muslim.	European. Eurasian		Males.	Females.	Total	Average to square mile.
			Total.	Cultivated.			Eurasian	Males.				
Rae Bareli.	Rae Bareli..	1,768	1,729	857	909,930	68,706	47	35	495,390	495,688	989,078	548
	Sultanpur ..	2,526	1,706	890	911,441	84,495	43	40	505,644	490,983	996,576	584
	Partabgarh	2,200	1,445	696	719,329	68,133	18	93	398,576	384,105	782,681	542
	Total ..	6,494	4,898	2,448	2,540,700	216,334	106	98	1,397,540	1,370,798	2,768,366	566

* The areas in the above statement are obtained from settlement returns. The population from the census report.

RAE BARELI DISTRICT ARTICLE.

A B S T R A C T O F C H A P T E R S

I.—PHYSICAL FEATURES. II.—AGRICULTURE AND COMMERCE. III.—THE PEOPLE. IV.—ADMINISTRATION. V.—HISTORY.

CHAPTER I.

NATURAL FEATURES.

General description—Change of territory—Superficial configuration—General aspect—Rivers—Natural products—Wild cattle—Fauna—Rainfall—Medical aspects—Fairs.

General description.—The district of Rae Bareli has undergone many alterations of boundaries and extent. At present it lies between $25^{\circ}40'$ and $26^{\circ}35'$ north latitude, and $80^{\circ}45'$ and $81^{\circ}40'$ east longitude. Its area is 1,739* square miles, and its population 989,008.† It now consists of four tahsils—Rae Bareli, Digbijaganj, Lalganj, and Salon. These are subdivided into the following parganas :

Rae Bareli.	Inhanna.
Dalmau.	Simrauta.
Sarem	Mohunganj.
Khren	Kumhiawán.
Salon	Bachhrawán.
Parshádepur.	Hardoi.
Bokha Jais.	

Boundaries.—The present district has no natural boundaries except the Ganges to the south-west and south; on the east it is bounded by tahsil Bihúr (Kunda) of Partabgarh, on the north-east by Bara Banki, on the north-west by Lucknow district, and on the west by Unao. The general shape of the country is a rough truncated ovoid, with its base to the south-west on the Ganges, and its extremity reaching to within seven miles of the Gumti. This segment of the Gangetic plain is divided into two nearly equal portions by the river Sai. It is flat, with no mountains; its elevation varies from about 395 feet above the sea on the north-west to 285 at the level of the Ganges when it leaves the district. The slope is gradual therefore; it is from north-west to south-east; and all the rivers take that course. Particular points are recorded in the revenue survey map as attaining a higher elevation, but these are on artificial elevations selected or erected by the surveyors themselves. Such are the present territorial limits of the Rae Bareli district.

* By Settlement Returns, 1,747 square miles.

† This is the total of the pargana population as given in the census report, and it differs somewhat from later calculations which make the population of the district 988,719.

Change of territory.—But the administrative arrangement has only been arrived at after several steps. There were at first four tahsils—Bihár, Dalmau, Bareli, and Haidargarh. These were reduced to three—Bihár, Bareli, and Haidargarh. Then the Bihár tahsil containing seven parganas—Daundia Khera, Ghátampur, Bhagwantnagar, Bihár, Panhan, Pátan, and Magráyar—was transferred to the Unaо district, Haidargarh at the extreme north was placed in Bara Banki; while Sinrauta, Mohanganj, Inhauna, Rokha Jás have been transferred to Rae Bareli from Sultanpur; Salon and Parshádepur from Partabgarh.

The area, population, and administrative divisions of the district are given in Chapter III. Those of the old district were as follows:—Area 1,350 square miles, number of villages 1,482, population 782,874.

Rae Bareli has been more changed by the re-distribution of 1869 than any other district. In fact, it received so to speak a fresh tahsil to the south-east: its parganas were transferred to Unaо and Bara Banki; and it was compensated by additions from Partabgarh and Sultanpur to the east. Still the map of the old district remains incorporated, and forms the chief portion of the new. The former is thus described by the settlement officer. It must be remembered that the north-east extremity towards the Gumti, the shank of the shoulder of mutton afterwards mentioned, has been cut off and transferred to Bara Banki.

Superficial configuration—The district of Rae Bareli may be said to resemble in shape a shoulder of mutton, with the shank broken and bent backwards. The shank forms the tahsil of Haidargarh, the remainder forms the three tahsils, which last year from motives of economy were doubled up into two.

The river Ganges forms the south-west boundary of the district. On the north-east, at the extremity of the Haidargarh tahsil, the Gumti is the boundary. Between them the Sai runs through the very centre of the district, and between the Sai and the Ganges, the Loni nála coming out of the Unaо district, and running generally parallel to the course of the rivers, falls into the Ganges near Dalmau. About midway between the rivers is a kind of elevated hollow in which there is a string of jhils which on the map follow the course of the rivers, and are a striking feature of the country. From these jhils lateral nálas lead into the rivers, and carry off the superfluous water. This conformation is to be found between the Gumti and the Sai, the Sai and the Loni, and the Loni and the Ganges, after the confluence of the Loni with the Ganges, while it also is to be found in a limited degree between the Loni and the Ganges. But the high bank of the Ganges and the Loni approach so near to each other at the western extremity of the district, that the space left for the jhils is very small, and they become almost nothing.

The effect of this is to make the country topographically lie in belts or zones. Beginning with the Ganges, we have the villages on the high bank of the river much broken and sandy, with the water a good distance from the surface. These villages are generally among the poorest in the

district. Within this belt lies a strip of villages, which, taken all in all, are perhaps the finest in the district, as they are wholly cultivated, and are irrigated nearly altogether from wells, though they get assistance from small ponds. Within these again come the villages among the large jhils, showing many of them the finest land of all, but intermixed with large waste tracts, of which it is some times very hard to say whether they are barren or culturable. These villages are irrigated mainly from the jhils, whence the water is thrown up upon the fields by manual labour. Proceeding still in a north-easterly direction, we come again to the belt of five villages irrigated from wells, and further on to the sandy, poorer, and broken villages on the banks of the Sai, where irrigation is less resorted to. The like description will suffice for the surface of the country, still pursuing a north-east line, up to the Guniti.

General aspect.—The general aspect of the district is undulating in a slight degree, which, as the country is beautifully wooded, chiefly with mango and mabua groves, gives it a variety which is not often to be observed in the valley of the Ganges. The fertility of the soil is remarkable, and the cultivation being of a high class, the beauty of the country is not to be surpassed by any part of the real plain of Hindustan. Scattered here and there, all over the district and more specially towards the Ganges, are noble trees, generally baigad or pipal. Trees are not however grown for timber. The babul is not plentiful, and the bamboo is very scarce, while the shisham and the tan, both of which thrive well, and would be a certain revenue from the lands which are too broken for cultivation, are not to be found in the district, save where planted as ornamental trees since our occupation of the country.

The general appearance of the Rae Bareli district conveys the impression of its being a highly favoured and richly productive tract of country, and as a rule the crops, where there has been careful cultivation, are heavy and probably up to the average of production in the province, but the absence in any quantity of the heavy black, loamy, bog-like soil, found in large quantities in the south-eastern portion of Oudh, is a remarkable feature of this district. Not that this want affects the general fertility of the country, and the reason is obvious, the agricultural implements in local use are few in number, light, quickly worn out, and easily broken, the lighter therefore the trial to be worked upon, the less is the expenditure, nor are they less in light than on heavy soils, the successful cultivation of which requires the possession of capital. The chief growth on the heavy clay soils of the south-eastern part of Oudh is of rice which is first sown thickly in small beds, and after it has attained a height of about a foot, the tops of the plants are cut off, and they are planted out in fields which are surrounded by mud walls to retain the water, with which they are flooded soon after the rains commence till long after they have ceased, but efforts are seldom made to cultivate these lands for the spring crops; because the clay on them, after a short exposure to even a November sun, becomes as hard as a rock and as dry as a bone, and it is only when thoroughly saturated with water, as during the rainy season, that they

can be even roughly worked. The chief advantages of clays over light soils are that they require but little manure, as they contain large quantities of the substances required by plants, and that they retain these substances which in lighter soils would be washed down by heavy rain into the substratum; and the disadvantages of light soils are that water washes out the valuable portions of manures before the roots of plants have had time to take them up, and that consequently they have to be frequently manured.

In a country blessed, as this portion of British India is for the greater part of the year, with the nearly vertical rays of an almost tropical sun, and still raised sufficiently above the water level to escape remaining a perpetual swamp, the advantages above described as appertaining to clay soils are nullified, whilst their disadvantages are intensified. No amount of clay in a soil will do away with the necessity for irrigation, except during the rainy season, when the more valuable kinds of crops cannot be grown, and when the lightest description of soil becomes fertile, owing to the water level over the whole country remaining for some months high, on the other hand, light soils are adapted to the means at the disposal of and the mode of agriculture familiar to the people.

The rivers.—The principal rivers are the Ganges and the Sai. The Ganges skirts the district for 54 miles separating it from Fatchpur; the Sai runs through it for 55 miles. The former is everywhere navigable for boats of 1,200 maunds or 40 tons; the latter is navigated during the rains only; it is about two feet deep in the dry weather, and might be used by barges. The banks of both are high and generally precipitous, and the level of the water is seventy or eighty feet below the surface of the country. They are not therefore of much value for irrigation except for the alluvial bottoms in the immediate neighbourhood. The bottoms are sandy. There are no large towns on their banks, and no centres of trade or commerce. Very little fishing is carried on except in the jhils. These rivers both flow from the north-west to south-east as do the smaller streams afterwards mentioned. The Sai is spanned by a fine bridge at Rae Bareli, erected since annexation in 1864 by the taluqdar; the ferries are so numerous and so changeable that it is not worth while to detail them here. The extreme flood discharge of the Sai is about 6,000 cubic feet per second; the average discharge during the five rainy months is about 1,000 cubic feet per second, the minimum discharge in the dry weather is about 25 feet per second. The Loni stream issues from a marsh known as the Moti jhil in the Una district entering this district at a village named Utwal, pargana Magriyar, and leaving it at village Khajúrgon, pargana Dalmau, where it falls into the Ganges. It runs a course of about thirty miles in this district, and dries up in the hot weather.

The Gurdhoi.—The Gurdhoi is a water-course dry in the hot weather, and fed from the Ganges during the rains.

The Basha.—The Basha is also a water-course dry during the hot weather, but a rather formidable stream during heavy rains. It enters this

district from Unaو and after traversing the Khiron, and a portion of the Bareli parganas, it falls into the Sai river, a few miles west of Rae Bareli. It is apparently to the discharge of water from this stream that the heavy floods in the river Sai about and below Bareli are attributable,

Mung Tâl.—Is a shallow lake occupying the greater portion of a village in pargana Simrauta about 1,500 acres in extent, to which it gives its name. Its margin only is usually cultivated, but when its contents are not exhausted by irrigation (for which purpose it is extensively used by the villages in its proximity), it bears a crop of summer rice. The piscary is valuable. It is famous also for its wild fowl; and this was the consideration, perhaps, which induced Nasir-ud-din Haidar to build a house upon its banks, but scandal, with its busy tongue, asserts that some fair Rosamond was the game of which he came in quest. The village long since ceased to be a royal residence, and nothing but the ruins of Nasir-ud-din's house now exist to show that it formerly enjoyed that honour.

The Naiya.—The Naiya is also a water-course dry during the hot weather. It enters this from the Lucknow district, and flows in three channels during the rains; two streams running into the Sultanpur district, and one finding its way into the river Sai near village Undobar.

The Sur.—A water-course dry during the hot weather, named the Sur, brings the surplus waters of a tank in the Unaو district into the river Sai at a village named Bardar during the rains.

Drainage and irrigation.—Besides the above there are a great number of marshes and water-courses, which are all dry during the hot weather, and which all contribute towards causing floods during heavy rainy seasons. It is more than probable that by utilizing the natural advantages presented by these escapes and reservoirs, agreeably to some sensible and comprehensive system of drainage, heavy floods might be avoided throughout the district at a small expense, and that in deficient rainy seasons the water now wasted might be economically stored. As it is, the people never have one-tenth of the water they could utilize in the dry weather, and in occasional rainy seasons like the one just past (1871 A.D.) they are homeless and houseless wanderers owing to heavy floods. Here and there occasionally a dam is to be seen across some very small stream, and once or twice since annexation a dam has been made across the river Sai by private enterprise, but any combined or general efforts in this direction cannot be expected from the people.

The following notes on the natural products of the district are taken from Major Ouseley's settlement report.

Indigenous products of the district.—Tun (Cedrela toona),* a magnificent tree, with beautiful foliage, and a rather fine-grained wood, which takes a very good polish. The furniture made of it is much esteemed. The flowers are used for dyeing a yellow colour which the natives say is fast.

* The botanical names have been taken from Shakespeare's Hindustani dictionary.

Shisham (*Dalbergia sissoo*), a magnificent tree, with beautiful foliage, and a very fine-grained wood, which takes a very good dark polish. It is rather heavy for furniture, but is used extensively in gun and other carriage manufacture.

Dhák (*Butea frondosa*), a tree much used for firewood, and with the roots the natives make rope.

Babul (*Acacia arabica*), a tree of fast growth, with graceful foliage, and a very hard wood, universally used in the manufacture of country carts, agricultural implements, tent pegs, and mallets.

Grazing grasses—The most esteemed species being “*dub*” (*Agrostis linearis*) It does not burn up so fast as other kinds in the hot weather.

Tin (*Andropogon muricatum*), a grass in universal use for thatching purposes, the reeds being made into brooms. The roots of it supply the ‘*khas*,’ with which our hot weather tatties are made. It grows on the banks of rivers and marshes, and is generally strictly preserved, as it takes time to spread. Proprietors are averse to its being dug up for the *khas*.

Pattawar or sarpat.—(*Saccharum munja*, *saccharum procerum*, *saccharum sara*.) With the upper part of the stem are made ‘*sirki*,’ a kind of mat which keeps off rain. The upper leaves are used for thatching. With the coarser leaves below these a string called “*munj*” is made, and the natives use the stalks or strong reeds which they call “*sentha*” for the groundwork of their thatches.

Kusa (*Saccharum spontaneum*) is used for thatching and making a kind of string called “*bán*.”

Kus—A kind of grass used for thatching, and of which blacksmiths make charcoal for their forges.

Pusáhi.—A kind of rice which grows in many tanks and marshes.

Lakh—The product* of an insect “*coccus lacca*,” which is found on the branches of different trees. From it is produced, after it has been steeped in water to carry off the colouring matter, the “*chapra*,” or shell lac of commerce, the manufacture of which is carried on at Cawnpore, where the colouring matter is made into cakes of a deep red colour. The raw produce is sold to Pasis, Khatiks, and other low caste tribes, who break off the twigs on which it is deposited in the months of May and June.

In this state it is known as “stick lac.” After separating the deposit from the twigs, when it is known as seed lac, the sell it to Manibárs, who make it into “*churis*” or bangles.

Silkworm.—Kuswari. The cocoon of a silkworm, “*Phaia paphia*,” which spins on the béri, a kind of yellow plum tree. The thread is like

very fine tasar silk. The cocoon when cut spirally into a thin long strip was used during the native rule by matchlock-men to fasten the barrel to the stock of their matchlocks, and was esteemed by them better for that purpose than iron. The thread is used sometimes now for the end of the line employed in fishing.

Whether certain trees are indigenous or not.—Exception may perhaps be taken to the tun tree being enumerated as among the indigenous products of the district. It is very seldom seen, and is never cultivated as the mango, the mahua, and other trees are so; it is but natural to suppose that those which exist were self-sown. It never attains in this district the same size or height which it reaches in the forests of Oudh, and the same may be said of the shisham tree; but for this there are probably very good reasons independent of the prevalent idea that forest trees will not grow outside certain tracts of country. It will be generally admitted that these trees are essentially forest trees, and it would be well worth the while of Government to have plantations of them made on true forest principles, to see whether, when grown close together and subsequently thinned, they would not attain the same height and growth as their fellows of the forest. No tree will attain the same height when grown far from other trees than it will when closely surrounded, and it is natural to suppose that, owing to the clearance consequent on increasing population, the shisham and tun trees in this district grew gradually smaller till the species has deteriorated to the size of the specimens now extant, and probably in a few years if left to themselves they will become extinct. The same reasoning applies most probably to most so-called forest trees, but there was a special reason for the extinction of the sal, "Shorea robusta," which is called by the natives the "sáku" tree. Sal trees are to be found to the south of the Dudhi, pargana Singrauli; south Mirzapur, probably not more than one hundred miles from Benares, but, though covering vast tracts of waste land, it is seldom that a full-grown tree can be found, because the saplings are tapped by the lessees or contractors before they are eight years old for a juice which is then called "dhúp," and for which they get a ready sale in the bazars. The process kills the saplings in a month or two when the villagers cut down, stack, and just before the rains, set fire to them windward of a patch of ground which they want to break up; the people declaring all the time that although the seed of the sal tree germinates the tree cannot attain to any age or size in those parts. No clearer proof could be produced that it is the increase of population that destroys the indigenous products of districts, and that it is not the climate, nor the soil, but the destructive element in man that disagrees with these giants of the forest.

The seed of the sal tree germinates in this district.—Bábu Ajít Singh, a talukdar in the Partabgarh district, and other Europeans and natives, have made efforts to raise the sal tree by seed in that and other districts, but till this year hitherto without any recorded success; up to the time Nasír-ud-din Haidar there were sal trees near Chár Bágh in

Lucknow, and some ground near goes by the name of Sâkhu-ka-Bâgh to this day. There are now in this station over one hundred young plants raised from sâl seed sown last June. Many of which will doubtless attain to maturity if not forcibly uprooted or villainously tapped, or subjected to some other destructive treatment. A small plantation of tun and shisham trees was made at Government expense in this district in the rainy season of 1868, and several of the trees had attained to a height of over twenty feet within three years, and the general result has made it evident that it rests with us to show why the next generation should not have better timber growing at their doors than we get now from the forest.

Wild cattle.—Herds of wild cattle are to be found in the pargana of Daundia Khera* near the river Ganges, also in Salon near the Sai. They are generally very poor small animals, but occasionally a fine bull is to be seen among them. The natives catch the male calves, and they grow into tolerable bullocks. There is no difficulty in domesticating the cattle if caught young, but the females give little, almost no milk beyond what is necessary for rearing their offspring. The herds devastate the crops by night, and think nothing of clearing the low walls and small ditches by which the cultivators endeavour to check their depredations.

The fauna.—The *Fera naturæ* are the same in Rae Bareli as in other parts of Oudh, but black buck are not found, except a very few near Bachhrawân; they are entirely absent from the southern portions of the district, although they have recently become numerous in Fatehpur across the river Ganges.

Nil-gâe are common near the Ganges; wolves are occasionally met with in the jungles. There are no tigers, leopards, spotted deer, gond (swamp deer), but with the exception of the above, which are confined to the Hunalayan Taiâi in Oudh, the fauna is the same as that described under Kheri.

Climate and rainfall.—These are treated under their medical aspects a little further on. In this general sketch it may be remarked that the rainfall has averaged 37 inches during the last eleven years. There is a considerable difference in the returns of the tahsils.

The following are the returns for 1874.—

Rae Bareli	...	37.7
Salon	...	47.6
Dighi Jaiganj	...	27.8
Lalganj	...	27.7

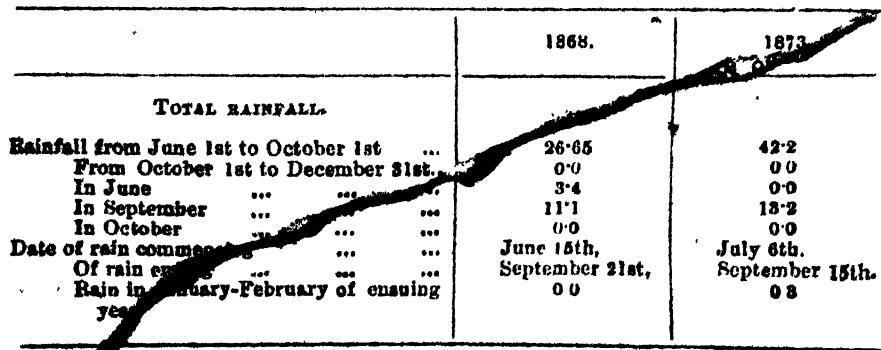
The two former tahsils both adjoin the river Sai, the other two lie north and south of them. Whatever the reason, the central tahsils have steadily exhibited a fair rainfall, and the other two a scanty one. Any rainfall less than 35 inches as a rule results in very inferior crops.

Average fall of rain in Rae Bareli district —

	Years.		Inches.
1865	27.0
1866	26.0
1867	60.3
1868	19.4
1869	38.5
1870	49.4
1871	49.5
1872	34.5
1873	41.0
1874	36.0
1875	38.0
Average for eleven years		...	37.7

The rainfall is however very capricious, and caprice is the ruin of agriculture. A table is subjoined showing the rainfalls of that portion of agricultural years, viz., from June to February (during which alone rain falls) for the last two droughts, those of 1868 and 1873. Those years, although differing much in the amount of rainfall, agree in that the rain was deficient in the critical month when the kharif is sown, viz., June; and stopped almost entirely during the five months, October, November, December, January, February, when the cold-weather crops are springing up and ripening. During this latter period in 1868 not a tenth of an inch fell, and in 1873 only one-third of an inch. But in 1873, there was a further misfortune, the rains did not commence till July 6th, consequently the ploughs, which cannot be worked till the ground is moistened, were idle, the ground was not broken up, and much of the land was left uncultivated owing to the pressure and hurry at last.

If favourable, the rains commence about June 5th; the fall in that month is about five inches; about nine inches fall in each of the next three months; there are four inches in October; ending about October 16th, and two inches in January or February; such a combination has not occurred since annexation.

Rae Bareli.

The following memorandum has been furnished by the civil surgeon :—
MEDICAL ASPECTS.

Statistics of births were only taken in 1868 and 1869, and yielded insufficient averages. The birth-rate per thousand of population for the former period was only 28·01, and for the latter period 29·20.

Statistics of deaths have been obtained through the agency of village chaukidars since 1868. The mortality of the last six years is exhibited in the following table :—

Year.	Population	Mortality from all causes.	Rate per thousand of population.
1868	7,83,246	12,346	15·77
1869	7,82,874	27,914	35·65
1870	7,82,874	22,862	29·20
1871	9,89,008	22,263	29·51
1872	9,89,008	18,406	18·61
1873	9,89,008	17,815	18·01

Endemic diseases.—The endemic diseases of the district are cholera, small-pox, and malarial fevers.

Cholera.—The following table gives the annual mortality from cholera of the last six years :—

Year.	Number of deaths from cholera.	Rate per thousand of population.
1868	163	·21
1869	4,779	6·10
1870	619	0·79
1871	2,575	2·60
1872	2,583	2·61
1873	1,921	1·94

Cholera in sporadic or epidemic form has only been absent from parts of the Rae Bareli district for short periods since 1868. Seasons of summer heat have been marked by increased prevalence of cholera disease. Every quarter of the district has within the last three years been visited by the malady in epidemic form. After commencing and remaining (up to five weeks) in one or two villages, the disease has usually

successive implication of other localities in their immediate or more remote neighbourhood. The cause of cholera has not been determined. Endeavours to connect outbreaks in particular places, with concurrent and exceptional insanitary influences in the surroundings and mode of life of affected communities, have resulted in failure. I am impressed with the belief that cases of the disease were greatly multiplied by the close association of the healthy with the sick in ill-ventilated and overcrowded dwellings.

Small-pox.—The deaths from small-pox of the last six years are given in the following table :—

Year.	Number of deaths from small-pox.	Rate per thousand of population.
1868	659	.84
1869	3,026	8.86
1870	2,478	3.15
1871	697	0.70
1872	211	0.21
1873	703	0.71

Except when epidemic in 1869 and 1870 this disease has not been extraordinarily destructive. Vaccination is being gradually extended outwards from the sadr station, and a notable decrease in the prevalence of small-pox within protected areas must ensue. This result will bring conviction of the efficacy of vaccination to the minds of the people, and the number who annually consent to the operation may increase in consequence.

Fever.—The deaths reported in the last six years as due to fevers are included in the following table :—

Year.	Number of reported deaths from fevers.	Rate per thousand of population.
1868	6,637	8.47
1869	10,820	12.82
1870	14,330	18.30
1871	16,654	16.83
1872	14,970	15.13
1873	14,716	14.87

As it is a well known fact that natives of this country ascribe all deaths from primary ailments of special organs to fever (vernacular "bukhra"),

the malarious character of the country, included in the Rae Bareli district, is not established by the large figures of mortality" exhibited under this heading

The nature of the soil of the district (which is sand and alluvium on kankar beds) does not favour the production of malaria by retention of moisture, and there exist only small and isolated patches of jungle lands which have not yet been cleared and brought under cultivation.

The elevation of the district above the sea is about 430 feet, and surface drainage is effected by channels leading to the river Ganges and to the Sai, Naiya, and Loni rivers. Water-bearing strata are reached at an average depth of about 30 feet below the ground level in hot and dry seasons, and at about 12 or 14 feet after wet seasons.

Temporary and abundant sources of malaria are in existence annually while rice swamps in the district are drying after the rains, when periodic fevers prevail very generally for two or three months, and prove speedily fatal when of relapsing type. During other periods of the year the suffering from such ailments is comparatively inconsiderable. Organic and constitutional derangements, resulting from recurring attacks of fever, come frequently under observation at the dispensary, and often prove intractable.

Cattle epidemics.—I learn from the people that extraordinary mortality from disease has now and then within some years back occurred amongst herds of cattle in particular parganas of the Rae Bareli district. Agriculturists are familiar with the symptoms of foot and mouth disease which they designate "khanj," "khurha," and "ghrukha." They also speak of another and more formidable contagious ailment of very fatal character to which cattle have at times been subject. This latter disease is known by the names "hulka," "dhumsa," "hijab," "bura-ázár," and is most probably identical in nature with rinderpest. It does not appear that cattle in the district have yet suffered from the extension of cultivation at the expense of the pasture lands.

Fairs and religious gatherings.—Bathing fairs at Dalmau and Gokuna, both places with ghâts on the banks of the Ganges, are held at every full moon. Usually three or four thousand people collect together on such occasions, but in November when the "Kártik ká nahán mela" is celebrated, about ~~one~~ hundred and fifty thousand people assemble at each of the two ghâts. No commercial object is fulfilled by these gatherings. The stream of the Ganges is held sacred, and bathing therein with religious ceremonials the only object of the multitudes. No connection has yet been traced between these assemblies and epidemic attacks in the district.

Native system of medical treatment.—The physicians of the country are ignorant of surgery. Their practice is founded on complete humoral doctrines of pathology. In the treatment of disease they employ remedies which produce effects that are opposite in nature to the symptom.

CHAPTER II.

AGRICULTURE AND COMMERCE.

Agriculture—Rents—Agricultural statistics from the settlement report—Irrigation—Advances and land improvements—prices and famines—Food of the people—Fish—Manufacture and trades—Means of communication—Extracts from the route book—Weights and measures.

Agriculture.—The principal occupation of the people is agriculture. It is not necessary here to detail the different processes and crops which are much the same as in the adjoining district of Partabgarh and are there described. The rotation of crops, the crops sown; the implements, the outturn, are much the same. Irrigation depends not so much upon the agriculturist's habits, which are monotonous and uniform as upon natural features which differ in each district. The following remarks are from the settlement report, and other sources severally indicated. It may be premised that speaking generally the agricultural features of Rae Bareli are—a great deal of rice, wheat, arhar, grain, opium, and comparatively little maize, sugarcane, and tobacco. The accompanying table shows the opium area and outturn, it will appear that the produce is much greater than that of the two adjoining districts, Sultanpur and Partabgarh taken, together:—

Districts.	AREA.		OUTTURN.				Average of both years.	
	1872-73.		1873-74.		1872-73.			
	Areas.	Areas.	Maunds	Sers	Maunds	Sers		
Rae Bareli	...	7,632	7,816	1,178	8	1,768	34	
Sultanpur	...	4,113	3,842	470	4	759	25	
Partabgarh	...	1,638	2,079	367	8	574	2	
		13,363	13,737	2,015	20	3,102	21	
Average produce per acre,	6.03	...	9.02	7.52	

Rents.—Rents in Rae Bareli are much above the average of the province. This is owing to the density of the population, and to the irrigation facilities afforded by numerous masonry wells. The following are those prevalent according to the most recent official returns.

<i>Rent of land suitable for</i>	<i>Rs. a. p.</i>	<i>per s.</i>
Rice	... 4 4 0	"
Wheat	... 6 8 0	"
Other grain	... 4 4 0	"
Opium	... 9 9 0	"
Oil seeds	... 4 8 0	"
Sugar	... 9 6 0	"
Tobacco	... 11 4 0	"
Cotton	... 9 9 0	"

The highest rents are for opium lands in the vicinity of the towns, such as pay up to Rs. 13 the bigha, or Rs. 20-12-0 per acre. Ordinary wheat lands, irrigated by the tenants' own wells, let up to Rs. 7 the bigha, or Rs. 11-3-0 per acre, and unirrigated lands, in which nothing can be grown but gram, barley, and arhar, let at Rs. 5 the bigha, or Rs. 8 the acre, if the soil is not very sandy.

When the land is very sandy, and very remote from the village site, so that it is impossible to manure it except at a prohibitive cost, rents fall as low as one rupee an acre. The above figures are not meant to embrace the cases of tenures granted on favourable terms to tenants of high caste or recently settled. The rents have been much raised of late years.

The following is from the settlement report :—

"Outturn."—The following are approximate statistics. One man with one pair of bullocks can cultivate fairly about four acres per annum, from which he may calculate on an average annual yield of twelve maunds of grain per acre, or forty-eight maunds of grain per annum. The present average value of this, together with the straw, is about ninety-six rupees, and taking the landlord's share at one-third, the rental of the holding should be about Rs. 32, or Rs. 8 per acre.

"Seed per acre."—The amount of seeds for a crop of wheat averages about a maund and a half per acre.

"Hired labour."—Labourers are paid chiefly in grain, and so are village servants.

"Village servants"—Under this denomination come—

Watchers.	Herdsmen.
Astrologers	Barbers.
Blacksmiths.	Washermen.
Carpenters	Kahars (palki-bearers).
Priests.	Potters.
Ploughmen.	

Some of these get sometimes grants of lands. The Kahars are employed to draw water and for other purposes. Besides the above many Brahmans and mendicants are entitled to what is called "aujuri," or both hands filled with grain before its removal from the threshing floor.

"Agricultural seasons"—The agricultural operations are conducted according to certain astronomical divisions of time into which the rainy season is divided.

Thus in 1871—

Mrigisra commenced on	the 5th June.
Ārdra	ditto
Pūnarbas	ditto
Pukkh	ditto
Ashickha	ditto
Magha	ditto
Pūrba	ditto
Utra	ditto
Hast	ditto
Chittra	ditto

The dates on which the sowing commences are ascertained from pandits, and the different kinds of seeds are sown accordingly. For instance, early sowings of rice commence in Ardra, and the latest can be made in Pukkh; juár, makái, (Indian corn), arhar can be sown at the same time; máng, moth, urd are sown later till Magha. Reaping of the rain crops commences from Uttra, or about the middle of September, and continues for two months or more.

"Festivals and superstitions."—On the occasion of the Guria festival, which takes place on 5th Sáwan Sudí, 23rd July, 1871, no one ploughs or weeds. On 6th Bhádon Badi, 6th August, 1871, occurs "Harchhath, a fast day in this district for women, on which no ploughing or weeding is done here. On the last day of Ashlekha and the 1st Magha it is in some places considered unlucky to plough or weed.

"Lessened fertility of the land."—People say that the land is not as fertile as it used to be twenty years ago. Doubtless since annexation it has had less rest than it used to have during the native rule.

"Local methods of irrigation from wells."—Everybody is familiar with the sight of the long rope passed over a pulley, to the former of which are attached a leathern bag at one end and a pair of bullocks at the other. The bags used in this district are small because the bullocks are small; they contain about twelve gallons of water, and if worked well are capable of bringing between 600 and 700 gallons to the surface per hour. Some of this falls back into the well in the effort to hand the bag, and much of it is lost by soakage and evaporation before it reaches the crop. Hence it often takes as many as eight days to irrigate an acre in this way.

"Cost of irrigation from wells."—A man and a pair of bullocks can be hired in the station of Rae Bareli for five annas per diem, which makes the cost of irrigating one acre once Rs. 2-8-0, or from Rs. 15 to Rs. 20 per season, but this is hired labour, and the cost to cultivators, who have their own bullocks, cannot be calculated at this rate.

"From marshes and ponds."—The "beri" or "dugla" is a basket with strings fastened to each end; it is worked by two men standing on either side of a narrow cut open towards the water supply and dammed at the other end. By a succession of easy and graceful movements one side of the basket is swept just below the surface of the water in the cut; it is lifted brimful over the level of the dam, there upset by a dexterous action of the wrist, and returned to its original position in very much less time than it takes to describe the process. Two baskets are frequently worked at one cut, the men being relieved regularly at intervals of from ten to twenty minutes. The labour is really hard, and generally persevered in from early dawn to sunset, with the intermission of about one hour at noon. The water has often to be taken far and lifted high. In November, 1868, fifty-one men were employed irrigating some fields near Katghar in the Dalmau pargana in the above manner; supposing that there were with reliefs eight men at each lift, and giving a raise of three feet and a half for each, the water must have been raised about twenty feet.

"Cost of irrigation from ponds and marshes.—This gang managed to irrigate $2\frac{1}{2}$ acres per diem, and calculating their wages at one anna and a half per man per diem, the cost of irrigation was about Rs. 2-0-0 per acre. About seven gallons of water are raised about three feet and a half at each delivery of a common sized basket, and the process can be repeated by men working easily at least six hundred times, which gives over four thousand gallons in the hour.

"Artificial reservoirs.—Rights in wells are clear, and are seldom, if ever, called in question. With regard to artificial reservoirs, two classes may be said to exist—(1) those in the case of which the excavator or his heir is living and in possession, and (2) those in which all rights have lapsed. In the former case, after taking as much water as his purpose requires, the owner usually allows the privilege of irrigation to such cultivators of the village or neighbouring villages as he pleases. In the latter case, however, it is usual for the lord of the manor to first irrigate his sir lands, afterwards those cultivators, whose lands are situated within reach of the water, appoint a committee to estimate the contents of the reservoir, and the amount of land which it is proposed to irrigate. The amount of water to which each man is entitled is then apportioned in 'dauris'. The dauri contains about five gallons, and the 'dugla' rather more than twice as much.

"Depth of water—The maximum depth of water in this district is 78 feet, and to be found in village Bigahpur Kalán, pargana Magráyar, the minimum is eight feet in village Páta Khurd, pargana Hardoi. During the heavy rains of 1868, the river Sai rose to within twelve feet of the general ground level of the station, whilst the water in wells not far from the banks, remained at their normal level of about twenty feet from the surface. On the 21st September, 1871, the river rose to within twelve feet of the ground level of a compound three hundred yards distant, in which is a well, the water in which on the same date was twenty-five feet below the same level.

"Pakka well's—The assessment returns show 11,560 kachcha to 10,501 pakka wells; pakka wells are properly those of which the chambers are made of kiln-burnt bricks and mortar; but wells of which the chambers are made of kiln-burnt bricks, joined with clay, are also so called. The cost of construction of pakka wells varies from Rs. 50 to Rs. 200.

"Kachcha wells.—Kachcha wells are properly those which have no interior supporting walls or chambers below the water level, but wells are also called kachcha in which there are such chambers made of potters bricks, wood, or twig fascines. The cost of making a kachcha well varies from two or three to thirty rupees and over. Potter's bricks differ from common bricks, only in being of such a shape that a certain number put together will form a circle; some are made in wooden frames, but the larger ones are made by drawing concentric circles on prepared earth when it becomes consistent, and then cutting the bricks of an uniform size and burning them in a kiln. It is said that these bricks are generally made by 'kumhars' or potters, hence their name.

" Distribution of water by the 'bachh' system extensively prevails in this district, and, being regulated by a sort of standing panchayat, tends to reconcile malcontents who would otherwise come into court. The patwári is ordinarily *ex-officio* member of the panchayat, the remaining three or four members being either zamindars, muqaddams, or other respectable residents. It has come to my knowledge that a practice has begun to prevail in some parts of levying irrigation dues, or in other words of selling water. Páhik ist (non-resident) cultivators requiring the commodity are made to pay 8 annas per diem for each 'rik,' or raising station, which they work.

" *Wells lately made in this district* — One hundred and four pakka wells, at a total cost of Rs 19,760, were constructed in this district during the year ending 30th September, 1876. The details are as follows:—

	Wells	Cost.
By Chhattis	...	27
" Brahmans	...	21
" Bháts	...	2
" Musalmans	...	10
" Kurmis	...	3
" Baqál	...	3
" Lodhs	...	3
" Kúyathas	...	4
" Ahírs	...	19
" Paris	...	2
" Murdós	...	6
" Barhis	...	1
" Tehs	...	1
" European (Captain Bunbury)	...	1
Total	104	19,760

This return has been obtained from the district records which do not show how many of these men are proprietors."

The following memorandum on irrigation in Rae Bareli has been contributed by Mr. P. Gartlan, a resident of the district:—

" As regards wells in my part of Oudh, that is, in the tahsil of Salon in the Rae Bareli district, circumstances change from village to village. In some places water is met at 40 feet, at others at 24 and 30 feet, and at others at 12 and 15 feet below the surface. The spring is found now at 65 or 70 feet, now at 45 feet, and now at 30 feet below the surface. Wells are often sunk below 65 feet from surface, without a spring being met with. I have myself constructed wells under the foregoing circumstances, and have seen many such constructed by neighbouring zamindars (few) and asámis. Success in sinking a well does not depend so much on the depth to which the wooden foundation has to be sunk as on the quality of soil through which it has to go. Where pure sand is met above the water level it is walled up from the firm clay, and the actual well is sunk inside of this circular wall; but where the sand is met below the water level, it is next to impossible to succeed in constructing a well fit for irrigation, except by improved scientific means which do not always succeed, and which owing to expense are beyond the reach of zamindars or asámis. I have tried Bull's patent dredger with sand, through which I managed to

sink a pakka chuna cylinder about 16 feet below water level, without reaching clay, and owing to the sand bursting through the sides of the cylinder, I failed in procuring a successful sinking. The asamis with his limited means is helpless where sand is to be found under water level.

"I cannot say how long pakka wells will last, but I would say, that if properly built, and of good bricks, no well should give way before 60 or 70 years. In speaking of pakka wells, I mean wells built of pakka (burnt) bricks with mud mortar, not lime, for wells built with lime mortar are too expensive for the cultivator. Wells built with small bricks are stronger, and last better than wells built with block bricks or with phaura-shaped bricks.

"Block bricks are not now used, but the phaura-shaped bricks are general; a well can be constructed much cheaper with the latter than with small brick. Rs 300 would on an average be a fair price for a well, of ordinary size on which eight purs could be worked; but such wells, under ordinary circumstances, can be built by asamis for sums varying from Rs 80 to Rs 150 each according to depth of well and quality of soil. Zamindars and asamis for their brick-kiln get their timber free, their manure free, their kanda free, for the well itself, the bamboos are seldom paid for, the necessary timber is free no new purs or well ropes are made for the sinking operations, and the labourers are paid cheaply and have much work got out of them. Where land is of first quality, a well, such as described by Mr. Chapman for irrigating 30 bighas, would enable the landlord to enhance the rent by one rupee per bigha without oppressing the tenant, and, where the land was formerly not irrigated, should enable him to put on a greater enhancement, especially where brackish water is obtainable, when the rent can be doubled and trebled.

"Wells do very often give way after a few years, but it is generally owing to faulty construction, such as insufficient filling in behind the wall, or leaving the wooden foundation on unsafe clay, or digging a kachcha well inside, which after a time falls in, and brings the pakka superstructure down with it. Trees such as fig, gular, píkar, bargad, or pipal growing in the interstices of the bricks do much damage to pakka wells. No repairs ought to be necessary to a well within ten years of its construction, and if an unfailing spring has been reached, there will be no necessity of even clearing out the well. A well on which the full complement of purs is worked is less liable to deteriorate than a well which is seldom used. Generally speaking the natives execute no repairs to their pakka wells, but allow them to crumble to ruins when a slight expenditure on repairs would save them.

"Except in known localities there is no certainty of reaching an unfailing spring, and of late years, owing to excessive rains, the water level has risen, and the filtration of the subsoil has become so abundant, that it has been very difficult to sink the cylinder far enough to reach the genuine spring. The ordinary filtration of the subsoil would not suffice to irrigate 30 bighas of spring crops, though it may suffice to keep a couple of purs at work all day. The fact of the water getting low in a well could not put a stop to irrigation, so long as there is sufficient water in the well for the pump to suck in. Many wells, pakka and kachcha, are exhausted before noon

with only one pur working. No asámis would rely on such a well for irrigation though he might reserve alongside such a well a biswa or two for carrots and perhaps ten biswas or so for wheat, barley, or peas. The conditions of soil are seldom so favourable as to allow kachcha wells being dug with any certainty of permanence, but where practicable they are dug and sometimes last for many years; generally speaking only one pur is worked on a kachcha well owing to its limited diameter. The fact of a kachcha well being in a given locality not feasible is no reason why the construction of a pakka well in the same locality should be expensive.

"Under no circumstances could one pair of bullocks or six men working a pur irrigate a pakka bigha per day. Under favourable circumstances, with water at 12 to 15 feet below the surface, and land not sandy, three to four purs would water a bigha in a day; where water is far from the surface, and land sandy, six to eight purs would water a bigha per day; a second watering can be done in less time.

"With a dhenkli or a ghara a pakka bigha can be watered in from six to nine days. In this part of the country bullock labour only is used to work purs for irrigation. The cost of irrigation from wells, including labourers, bullocks and gear, varies from Re. 1 to Rs. 2-4-0 per bigha. The ordinary cultivator having gear, &c., at his disposal merely pays in grain his hired labourers.

"Generally several asámis work their purs in common, each man's holding being watered by turn, thus effecting a saving; the pur, not the land irrigated, forms the basis of their calculations.

"*Wages.*—Wages are not paid in cash but in grain, which varies in quantity according to kind of grain; dhán, barley, peas, chana, or mindwa; the latter would not be accepted alone; the quantity also varies according to the work to be executed. The weeder and ploughman generally get from 1½ to 2 sers, while the labourer at the lift in jhil irrigation gets as much as 3 sers per day, if at work before dawn. When cash wages are given, I believe four pice and five pice per day are given for ordinary work. For other than ordinary work slightly higher wages are given. Men digging inside a well sometimes get two annas per day. I pay women and boys as weeders, earth carriers, irrigation coolies, or threshing-floor coolies at the rate of one anna per day; able-bodied coolies from one anna eight pies to two annas each per day. At these rates labourers are procurable in any numbers all the year round. Carpenters, blacksmiths, masons, &c., get from three to four annas each per day.

"With reference to the interest which capital expended on wells will pay, I refrain from giving any opinion, for the land under my charge is peculiarly unfavourable for experiments in this line. Our land is either the uneven nálas bordering the Ganges and the Sai, or úsar lands in which dhán is sown, with but patches here and there of good soil fit for winter crops. However, the many wells which we have constructed have not only enabled us to keep up the rents of lands once rich but now exhausted, but have also allowed our enhancing the former rent where the land was of first quality. There is an indirect as well as direct profit from con-

struction of wells, in a village with wells watering say one-third of the cultivated area, you are always able to let out the other two-thirds at fair rents to the cultivators of the former.

" My part of the district is, as you are probably aware, densely populated, and there is a steady competition for land in most villages. A pakka well, in which the water supply is insufficient to keep at work the full complement of purs, would scarcely pay any interest on the capital expended. In speaking of pakka wells, I consider an ordinary well ought to be about $7\frac{1}{2}$ or 8 feet in diameter, and on such a well eight purs could be worked. In 1869 I built a pakka well $13\frac{1}{2}$ feet in diameter, and on this well, in the November of same year, I worked 18 purs daily for three days consecutively without being able to exhaust the water supply, the depth of water each evening varying from 9 to 10 feet. This well is sixty-six feet deep, the water levels being 36 feet from surface. Except on specified cases, it would be difficult to give you any precise details about wells, for circumstances so change the aspects of the subject, that what is common in one locality is impossible in another. Again, the water found in some wells possesses peculiar properties. Brackish water, suitable for tobacco, poppy, súnwán, &c., is invaluable, and enables the cultivator to pay excessively high rents for the land irrigated therewith."

Additional note by Mr. Gartlan—"As I mentioned in my former letter on the subject, purs are not worked in my neighbourhood with coolies at the pull, when water is drawn for irrigation purposes. Men are only used to work the pur or baskets when a well cylinder is being sunk. The pakka bigha to which I refer equals 3,025 square yards, and the purs worked in my part of the country contain from 10 to 12 gallons of water. The pur which I use, and which is extensively used, contains when new about 3,400 cubic inches of water.

" I think, however, that a pur worked by men will water one and a half times as much land as a pur worked by bullocks will do in the same time. You calculate that a pur worked by six men will cost nine annas, your calculation strikes me as moderate. The cost per pur worked by bullocks is something varying from five to six annas per day. As an asámi has not to pay ready cash in his irrigation operations, he does not realize to himself what the irrigation per bigha has cost him.

" Were canal water to have no evil effects on the soil, we should certainly be glad to get the water as often as required during the season at the small cost of Rs. 2 per acre per annum. A permanent water rate would be disliked, the cultivator preferring of course to pay only for the water he might take; for in many seasons one watering is all that the crop requires.

" In my former letter, when I stated that irrigation cost from Re. 1 to Rs. 2-4-0 per bigha, I meant that each irrigation cost about those amounts, and that consequently three irrigations for wheat would cost Rs. 3 per bigha at the least. I consider this latter estimate moderate. At the present day, one well rope and one pur cost Rs. 3, and they only last one year; no other cash expenditure is incurred in well irrigation by the asámi who employs no hired labour, and has not to dig his own well. Irrigation

from jhils costs about the same thing as well irrigation ; here again, the quality of soil, the number of lifts, and the distance of the fields cause the cost per bigha to vary. Crops watered with well water thrive better than crops watered with jhil water."

The following note describes the cost of irrigation in northern Rae Bareli, as the preceding account is of the southern part of the district :—

" Near Rae Bareli itself water is 21 feet from the surface when nearest and 27 feet in some places, but the springs are met with at 45 to 60 feet. A well for three or four pairs cost 400 if of a strong and permanent character. Here a system of half reliefs is adopted for the bullocks, two pairs are employed, and a third pair as a relief every second hour, each pair thus works six hours, and two pairs are constantly at work during a nine-hour day. The three pairs water ten biswas a day if the field is at an average distance, but more if it is close at hand. The leather bags are of different sizes—from seven to twelve spans round the mouth is the popular mode of estimation.

" The diameter of the water skin ranges from $5\frac{1}{2}$ to $7\frac{1}{2}$ bālisht. The village people reckon one bālisht as equal to a ghara of water of the ordinary size, and the ghara they consider capable of holding six sers of water. A skin of the average size ($6\frac{1}{2}$ bālishts) will be found to hold about 40 sers or a maund of water."*

In the portion of Rae Bareli which lies between the Sai and the Gumti the facilities and modes of irrigation resemble those already described under Lucknow, except that the features of irrigation common to eastern Oudh, show themselves markedly, viz., masonry wells are very numerous, and the labour is generally that of cattle.

Through the centre of the tract water is near the surface, being met with sometimes at 15 feet; the spring, however, is not reached till a depth of 30 feet has been attained. A cylinder of bricks without mortar for such a depth will cost Rs. 60 if broad enough for only one bucket, if for two Rs. 90; the addition of mortar will make the cost about Rs. 90 and Rs. 130 respectively. From these wells the crops will be irrigated at the rate of ten biswas a day with the aid of two pairs of bullocks, changed at noon, and three men who work all day—one driving the cattle, one emptying the bucket, one distributing the water in the field.

Allowing one anna for each bullock, and two annas for each man, the cost will be ten annas per day, Re. 1-4-0 for a bigha, and Rs. 2 for an acre, for one watering. Interest on Rs. 60, the cost of a single bucket well, at Re. 1-8-0 per cent. per month, the ordinary rate will be Rs. 10 per annum. The area which such a well will supply with water during the year is 10 acres, the cost then of irrigating an acre twice will be Rs. 4 for labour and Re. 1 for interest. But this must be taken as below the average cost of well irrigation; water is more often about nineteen feet distant, and the quantity of land irrigated in a day is only seven biswas. Then the cost will be Rs. 2-13-0 for one watering, Rs. 5-11-0 for two, besides Re. 1 per acre for interest. These figures certainly are

* Kinloch's Statistics of Fatehpur, page 18.

rather striking at first sight ; not only does the cost of irrigation appear extravagant, double and treble what canal water costs, but it seems impossible that it would pay to irrigate wheat or barley three times as is commonly the case in this district.

It is impossible to value either the human or cattle labour at a lower rate than is here estimated. Mr. Halsey, of Cawnpore, values bullock labour in a similar calculation at three annas a head, and one anna per day is rather less than the sum which will feed a bullock, pay the interest on its value, and the required quota to a sinking fund to replace it when dead or decrepid. Two annas is the rate actually paid to men who work at the wells all day; those who only labour half the day get $1\frac{1}{2}$. The labour rates then seem unimpeachable ; it seems impossible that it can pay to give three waterings. Wheat watered once will give 900 lbs to the acre, watered three times it will not exceed 1,250 lbs—a difference of 350 lbs., worth on the average Rs. 8 for an increased expenditure of Rs. 6-11-0. This would pay, but in many fields the crop is never more than 1,000 lbs., even after three waterings ; its value then will be about Rs 25 for grain and Rs 5 for straw. Rent will be Rs 8, ploughing Rs. 8, seed Rs. 2, weeding Rs 2, manure Rs. 3, reaping and thrashing Rs 2--in all Rs. 25. It is apparent then that watering even twice will not pay.

The people of Rae Bareli are industrious, and apparently would rather work in their own fields even when they might obtain more by hiring themselves out. Further, when as is generally the case the cattle are their own, it is better to employ them even if the result will only pay half their keep than that they should be idle. The people, however, quite understand that watering is very expensive, and they abstain in this tract from the cultivation of sugarcane, tobacco, and other crops requiring much water. If canal water were introduced, the cattle thus partially deprived of employ would be profitably used in pressing sugarcane, carting fuel and manure, ploughing more land. At present hardly any sugarcane and little tobacco are grown in the district, the main reason being apparently the scarcity of water.

No permanent embankments of the rivers have been made, and the tanks made by the Bhars are not so numerous as in Partabgarh. The estates of the different land owners are a good deal intermixed, and the more intelligent of them give this as a reason for their inactivity. The Sai and Naiya rivers have high steep banks, and in many places might be embanked with great advantage to the surrounding crops. The Oudh Government in 1858 issued a circular containing advice and instructions on the subject.

Some very interesting statistics on the subject of wells are given by Major Orr of Rae Bareli. Since annexation he had constructed 20 wells for irrigation purposes up till September, 1873 ; their average width was $8\frac{1}{2}$ feet, the average depth to which they were sunk 44 feet, of which $19\frac{1}{2}$ feet were filled with water ; the average cost was Rs. 277, and six leather buckets could be used at once from each well. Of these wells seven were not sunk to the spring, and would not probably irrigate more than six acres of ground each, the other 13 would irrigate 15 acres each—in all 237 acres, or say 200 acres. The rent

of this land might in the course of some years be raised from Rs. 5 to Rs. 8 per acre in consideration of the supply of water, the receipts then would be Rs. 600 per annum or 11 per cent., but making allowance for the proportion of failures of wells which tell in, and for the accumulation of interest before the rents are raised, the landlord would consider himself fortunate if he got 7 per cent. These wells are made without mortar, and at least 2 per cent would have to be deducted from this sum for repairs and replacing fallen wells by new ones. On the other hand, this deduction should be more than counterbalanced by the increased security from bad debts which the landlord attains. A masonry well saves the crop from drought, and the rents are paid up even in dry seasons. On the whole, a prudent and careful investor in irrigation wells should expect 7 per cent. for his money, and as he can get 10 or 15 per cent. by loans to agriculturists, we need not wonder at mere capitalists not being tempted into this speculation. Other points of interest may be noted. In no less than six of these wells water was reached at an average depth of 14 feet. The greatest depth at which water was met was 42 feet, the greatest depth to which the well was sunk before reaching the spring was 67 feet. The average cost of a six per cent. well would appear to be Rs. 9 per cubit of masonry, being cheaper than in Lucknow.

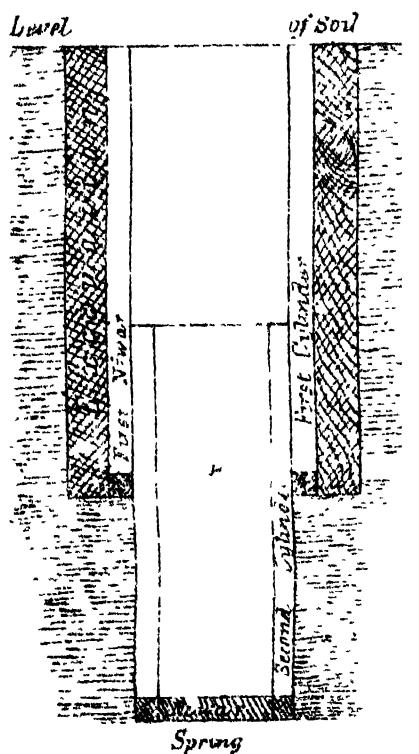
Construction of masonry wells—“A site having been chosen, a circular excavation or ‘dabal’ is commenced of a diameter considerably larger (for convenience of working) than that of the intended well. This excavation is carried on until the moist nature of the earth reached, shows signs of water being near. The ‘niwár’ or circular rim of wood of the proper size is then lowered down and placed on the ground, and on this as a foundation is commenced the brick-work or ‘gungaz’ of the well which in the first instance is only raised to a certain height, so as to weight the niwár and cause it to descend as afterwards explained. The excavation is then proceeded with, but now within the cylinder or gungaz just constructed, and the niwár, with the brick-work resting on it having no longer a support, sinks to the extent of the depth excavated; at the same time the water, which generally at this stage of the work oozes out plentifully, has to be constantly drawn away. The excavation continues and again the niwár sinks, and thus the operation is repeated until at last the spring or mísula is reached, when it only remains to complete the brickwork resting on the niwár, raising it to the level of the upper soil.

“From the above description, it will, I hope, be easily seen how much the cost of construction of wells depends on the nature of the soil to be traversed before reaching the spring. We will suppose that two wells of equal dimensions have been built, either in the same village or in different localities. We will also suppose that the spring in each was found at an equal depth, and that the bricks employed in the construction of these two wells were of the same dimensions and cemented with mud. Still under conditions so similar the cost of construction may widely differ. In the one instance the soil excavated may have been of clay nearly throughout, and the brick cylinder may have been made to sink without any difficulty; in the other instance, the soil may have been excavated under very great difficulties for sand, or sand partaking more or less of the nature of quick-

sand may have been encountered, thus rendering the sinking of the brick-work a difficult and, in many cases, a dangerous operation, necessitating great precautions and of course additional expense. In one of my villages, 'Jahowa Sherki,' in a well under construction, the gurgaz had been lowered to a considerable depth, when suddenly it sank into quicksand, and was thrown so much out of the perpendicular that it was damaged beyond remedy, and the work could not be continued. Again, in another village, 'Uinri,' a large well was being constructed, the gurgaz had nearly reached the spring when its further progress was arrested by the niwar resting on one side on a projection of kankar rock. Fortunately in this case the brick cylinder remained in a vertical position, but it was with the utmost difficulty that this obstacle was removed, and the work brought to a successful termination, but of course under great additional cost.

"In some cases it happens when sand prevails to a great extent, that before the spring is reached, and consequently before the brick cylinder has been completed to the surface of the upper soil, that the earth above the cylinder shows large cracks, indicating a tendency to fall inwards; to avert this danger, all attempts to sink the gurgaz down to the spring are abandoned, and the brick-work to the upper level of the ground is completed with all despatch. This done, a second 'niwar' is laid down, smaller of course than the one first employed, and on it another gurgaz is erected and sunk, as before explained, to the spring; such a well is styled a 'do-band' or double-walled one. Here the cost is nearly double to what it would have been had there been only a single cylinder, whilst at the same time the capacity of the well for yielding water in a given time is lessened from the fact of its diameter being decreased through a great portion of its depth, for of course fewer pors can be employed.

"Besides the above there are other though minor circumstances which affect the cost of wells. For instance, the mud suitable for making bricks may be at a greater or less distance from the site of the well, necessitating a greater or less amount of cost in the transit of the bricks; the same may be said of the wood for feeding the brick-kiln; it may be obtainable at a



distance from the latter or in its immediate vicinity. Finally the costs will differ according to the bricks employed; *ceteris paribus*, a well constructed with the common thin brick, will cost more than one built with the thick or 'furohi' brick. One point, it seems to me, it is most important to consider in the valuation of wells, and that is whether they have been sunk down to the spring or 'múslá' or not. For it is evident, that whatever may have been the respective costs of (say) two wells of equal dimensions, the one fed by a spring will be more valuable than the other, which only holds water by filtration; for the latter will be quickly exhausted when worked for purposes of irrigation, so that the actual cost of construction of a well does not always represent its real agricultural value."

Taqávi advances and land improvements.—Taqávi advances are made by Government at a low rate of interest, 6 per cent., to defray the cost of agricultural improvements. During the seven years (1868-74) 127 wells and 16 embankments were constructed at a cost of Rs. 29,250, an average expenditure of Rs. 4,170 per annum, and an increase to the irrigating facilities of the district of 18 wells. In addition to these, however, 65 wells at a cost of Rs. 11,825 were made during the years 1873-74 at the private expense of the owners.

We may say, then, that 50 wells per annum are made, watering perhaps 600 acres, and at a cost of Rs. 10,000. The rent-roll of the district amounts to about Rs. 27,00,000; it does not seem sufficient that the people only invest $\frac{1}{6}$ of the incomes drawn from the land upon its permanent improvement.

Prices and famine prices.—The general subject of prices need hardly be touched upon. They have risen, but there are no exact statistics exhibiting to what extent. The return of prices called for by the Secretary of State from 1861 to 1870 is subjoined. It is however very incorrect. Paddy is entered at $31\frac{1}{2}$ sers in Sultanpur for the ten years, it cannot therefore have averaged $21\frac{1}{2}$ sers per rupee in Rae Bareli, the adjoining district. Wheat is entered at $17\frac{1}{2}$ sers per rupee, and in Sultanpur at $21\frac{1}{2}$; the latter seems correct. On further testing the return by individual years, there seems still more reason to doubt its accuracy. In 1869, the year of scarcity, the average price of wheat is entered at $10\frac{1}{2}$ sers per rupee; but on taking the monthly returns from the official Gazette, the average from July to November, the season of highest prices, comes to $11\frac{1}{2}$ sers per rupee, and the year's average would be nearly 13 sers. Another and more trustworthy table prepared for the settlement department gives the price of wheat for the seven years (1856-1862) as averaging 26 sers per rupee, gram $29\frac{1}{2}$, rice $23\frac{1}{2}$. According to this return arhar, peas, and barley—being 25, 26, and 22 sers per rupee respectively—are the cheapest grains; the maizes are not as abundant or so cheap as in northern Oudh. Annual averages are however very deceptive. In 1873 for instance, the average price of arhar was $20\frac{1}{2}$ sers for the rupee, but during the last four months of the year it was about 15 sers, and there was considerable scarcity.

This return does not include the cheapest grains—kodo, mindwa, and sánwán,—the latter of which at any rate is very extensively grown in the district. The earliest fields of sánwán ripen about the 5th April, and from

that date the price unhusked averages about 43 sers. Kodo and mindwa average similar prices, and the poorer classes can generally get them from the middle of October to the middle of January; after that date they are not to be had in quantity, and the official quotations are merely nominal.

There is in fact a succession of harvests during the greater part of the year, and during the two months after being reaped each staple in its turn is very cheap—kodo and mindwa are reaped about October 1st, Indian corn from September 15th to October 15th, the deorha rice about October 1st, bajra about November 1st, jahau rice, and at the same time juár, about November 10th; these are cheap till the end of the year. In January and February there is no new grain in the market, and supplies are not eked out as in other districts by large crops of sugarcane which is then being cut. Peas come in by the 25th February being much earlier than in northern Oudh, barley by the 10th March, wheat by the 15th, arhar by the 25th, sáñwá about the 5th April to 1st May. Prices are thus kept low till July, and it is only in July, August, and September, that there is any considerable pressure upon the people.

*Statement showing the details of produce and prices in Rae Bareli district
for the following years.*

Famines.—This subject is treated at length under other district headings, particularly that of Kheri, Bahraich, Lucknow. There is nothing noteworthy about Rae Bareli in this respect. Its communications are not so good as those of some other districts, having no railway and only 56 miles of water communication along its outer border. On the other hand, its masonry wells afford it a greater insurance against famine, its drainage is superior to that of other districts, it suffers comparatively less from floods, and its area of artificial irrigation being it is alleged so much as three-fourths of the whole, absolute famine ought to be almost unknown. Great scarcity from a deficiency of rainfall in October for the rice, and in January for the spring crops, is common enough. On the average in five years out of ten the rains in October and January are so scanty as to be of no practical value. The average rainfall is as we have seen 38 inches, about the same as Lucknow; the rains were specially deficient in 1864, 1868, and 1873. In these years the rainfall was respectively 22, 19, and 41 inches, but the distribution was bad, the September October rains were deficient, and the consequence was that in 1865, 1869, and 1874 there was very considerable scarcity, approaching to famine, in 1869. No special measures were called for, and the people were employed on the district roads. A brief abstract of the Rae Bareli famine and scarcities viewed historically is given compiled from official records :—

All agree that there was a very severe drought and famine in 1784-85 A.D. In Partabgarh coarse grain sold at seven sers for the rupee; it lasted for nine months. Dr. Young says that this famine is often alluded to as the "akál chálfsa" in allusion to its recurring every forty years. None of the reports show that any scarcity occurred in 1824, and so it can only be considered an odd coincidence that the saying is countenanced by the scarcity of 1864-65, when wheat flour sold in Partabgarh for eight, seven, and six sers for the rupee. There seem to have been seasons of scarcity in other years, as for instance in 1770 A.D. and in 1810 A.D., but no actual famine occurred comparable with that of 1784. In 1797 and 1816 frost greatly injured the crops. The rains were average in 1837, when famine attacked the North-Western Provinces. The Rae Bareli report states that there was a severe drought and famine in 1769-1770. The Sultanpur authorities mentioned the following prices as ruling in 1784, differing from those quoted above in Partabgarh.

	Wheat	13	Sers.
Gram	10	"	
Rice	13	"	

The following have been the prices current in sers for rupee :—

Articles.	Year.							
	1856.	1857.	1858.	1859	1860.	1861.	1862.	Average.
Wheat	28	24	26	25	28	26½	26	26
Gram	36	30	21	30½	30½	30	29	29½
Rice	26	22	22½	23	26	24	21	23½

It appears from the above that the famine of 1861 did not affect Rae Bareli.

Food.—The food of the people is the same as that consumed throughout the rest of Oudh. Moth, or peas pottage, and barley bread, or cakes made of barley and gram mixed, form the ordinary bill of fare. There are generally two meals in the day, at noon and at sunset; but if the people are very poor, they content themselves with one meal at sunset and a little of what is left served up cold the next morning and called *basi*. Sánwán and kodo are largely consumed in the rainy season. Rics and the maizes are less used than in northern and western Oudh. Three quarters of a ser is reckoned a meagre allowance, and arhái páo or ten chhatáks a famine allowance of the grains above alluded to. This subject is dwelt upon at length in the Sitapur and Kherj articles.

The following are the average prices of food grains in Fatehpur, the adjoining district from 1830 to 1850, a period of 21 years:—

	28 sers per rupee.
Wheat	32
Gram	" "
Barley	30
Peas	33

In 1837, the year of famine, the average price of barley was 24 sers.*

Fisherries—“The Collector of Rae Bareli considers the destruction of all sorts of fish as considerable, the principal seasons for fishing being in the hot weather and during the rains. In the former the big fish are mostly trapped, during the latter the smaller fish are more extensively caught than at other seasons of the year. The smallest size of the mesh of nets employed is from a quarter to one-third of an inch. The difficulties in regulating the size of the mesh of nets consists in the natural dislike and prejudice of the rustic population against any innovation whatever in the implements for carrying on their craft, so he deprecates such and gives no opinion as to what size he considers advisable. The fry of fish, he observes, are not sold separately from the fish in this district, and therefore the prohibition of the sale of the fry would be superfluous. Large fish are sold at from three-fourths to one anna, small ones at one quarter to half an anna per ser.”—Para 285, *Francis Day's Fresh Water Fish and Fisheries of India and Burma*.

The following is from the settlement report:—

“*Manufacture*—Some years ago the idea that salt manufacture in Oudh could compete with the imported article prevailed sufficiently to induce the Imperial Government to sanction the experiment of opening legalized local works. The following statistics show how erroneous was the idea, how complete has been the failure. The manufacture of salt was commenced in this district in pargana Panhan† in March, 1870, and

* “Kinock's Statistics of District Fatehpur.”

† Now in Unao.

continued to the end of the rainy season. The total quantity manufactured was maunds 24,983, of which were sold 23,666, destroyed by inundation 1,317. The sale of this salt took no less than sixteen months i.e., from April, 1870, to July, 1871, and it sold for very much less than its cost,—in fact, a large quantity could only be cleared by letting it go on payment of the Government dues only, which here are Rs. 3-2-0 per maund, *viz.* :—

Duty	...	...	...	Rs.	3	0	0
Cesses for cost of estate	...	...	...	"	0	1	0
Landlord's royalty	...	...	...	"	0	1	0
					<hr/>	<hr/>	<hr/>
					3	2	0
Total Government dues per maund	...			"	<hr/>	<hr/>	<hr/>
					3	2	0

"Its cost.—Salt cannot be manufactured in this district at less than 12 annas per maund. In some part of the Delhi division superior salt can be produced for from two to three annas per maund; the cost of carriage and other incidental charges to Cawnpore being nine annas per maund. In the Rae Bareli bazars the following are at present the prevailing retail prices of salt per maund :—

				Rs.	a.	p.
Kila (black)	...	...	...	13	5	4
Sambhar	...			8	14	3
Lahauri				8	0	0
Katila				6	2	6
Nuh (salambha)	...	...	...	5	0	0
Guári from 5 to	...	...	...	5	11	5

"The fact that the local product did not fetch on the spot what its manufacture cost, over and above Rs. 3-2-0, and in some cases only Rs. 3-2-0 per maund, with such prices for the imported article prevailing in the bazars, shows how mistaken was the idea that occasioned this profitless endeavour; but it is to be hoped that this failure will put an end to lamentations about the destruction of a flourishing manufacture and the serious loss entailed thereby on landed proprietors.

"Trade.—Of trade there is not much, of manufactures there are none, with the exception of the making of brass and copper utensils at Bhagwantnagar.*

Weaving for local consumption is also carried on. A statement is given of the amount of the sales at the different bazars and fairs in the district, and further on a return of the amounts of salt and saltpetre said to have been manufactured during the native rule. Both these returns, however, must be received with caution, as they have been compiled from the statements of chaudhris and patwáris, and not from any systematically prepared returns."

* Coarse globular glass bottles used for holding Ganges water are made near Dalmau.

Statement showing the number and quantity of articles sold in the Rae Bareli district for one year.

Articles.	DAILY BAZAR. (3)			BI-WEEKLY BAZARS (62)			FAIRS. (17)			TOTAL.		
	Quantity.	Price.		Quantity.	Price.		Quantity.	Price.		Quantity.	Price.	
		Mds.	Rs. a. p.		Mds.	Rs. a. p.		Mds.	Rs. a. p.		Mds.	Rs. a. p.
Grain	240,140	8,15,367	0 0	302,094	7,55,218	0 0	8,500	8,750	0 0	551,740	13,79,806	0 0
Vegetables	4,051	8,328	0 0	3,884	8,333	0 0	275	620	0 0	8,313	17,840	0 0
Spices	4,197	67,080	0 0	2,887	47,299	0 0	48	768	0 0	7,133	1,15,117	0 0
Sweetmeats	4,927	28,395	0 0	3,736	24,381	0 0	239	2,498	0 0	8,893	55,233	0 0
	Pieces.			Pieces.			Pieces.			Pieces.		
Country cloth	28,105	48,25	0 0	144,175	2,06,591	0 0	650	804	0 0	173,731	2,51,631	0 0
European cloth	10,000	96,180	0 0	31,008	2,04,019	0 0	45	2,190	0 0	50,173	3,02,838	0 0
Salt	5,894	24,170	0 0	6,421	94,303	0 0	22	110	0 0	12,127	60,943	0 0
Ghi	2,380	47,632	0 0	613	12,272	0 0	20	400	0 0	3,014	60,304	0 0
Oil	2,80	20,400	0 0	616	6,102	0 0	35	565	0 0	2,742	27,452	0 0
Bronze vessels	3,899	2,14,200	0 0	961	17,836	0 0	20	849	0 0	4,301	2,51,085	0 0
Cotton	15,318	2,73,861	0 0	21,30	3,1,790	0 0	...	...	...	36,890	6,26,611	0 0
Oxon	...	...		...	36,620	0 0	...	2,000	0 0	...	17,300	0 0
Peddlars' wares	...	14,120	0 0	...	4,205	0 0	...	2,592	0 0	...	20,918	0 0
Silk and woolen pieces	...	...		...	...		...	1,000	0 0	...	1,000	0 0
Fireworks	...	...		...	...		...	200	0 0	...	200	0 0
Marathon wares	...	...		...	...		...	50	0 0	...	50	0 0
Leathern articles	...	...		928	0 0		...	...	...	...	728	0 0
Grand Total	...	14,82,807	13 0	...	17,07,976	12 6	...	29,725	2 0	...	32,13,609	11 0

Statement showing the quantity of salt and saltpetre said to have been produced in the Rae Bareli district during the native rule as relates to the old district.

Pargana.	Quantity of salt	Value of salt.	Quantity of salt-petre.	Value of saltpetre	Remarks.
	Mds	Rs	Mds.	Rs	
Daundia Khera	...	...	21,289	49,478	
Ghātampur	...	...	14,704	19,408	
Bhagwantnagar	6,118	4,841	13,069	26,141	
Bihār	48,842	18,618	1,633	3,268	
Panhan	49,042	39,028	3,901	9,803	
Pātan	12,275	9,682	3,268	6,535	
Magriyār	36,906	20,056	6,535	13,070	
Khīron	65,648	67,675	50,648	1,01,296	
Sareni	97,883	77,487	...	...
Dalmau	16,573	13,260	634	1,268	
Bareli	6,354	1,635	1,331	569	
Haidargarh	960	600	300	426	
Kumhīrāvān	225	171	1,060	613	
Hardoi	260	150	300	175	
Total	3,61,361	2,62,423	1,18,762	2,25,381	

The value of exports and imports in the year 1873 in district Rae Bareli is exhibited as follows :-

Exports			Imports		
Article.	Quantity.	Value.	Article	Quantity	Value.
Rs.			Rs.		
Gur	17,619	52,922	Cotton, cleaned	29,871	8,34,952
Tobacco prepared	2,044	8,890	Edible grains	2,953	7,861
Do. in leaf	561,820	24,534	Salt	1,16,520	60,967
Wheat	17,384	42,840	Horned cattle	6,292	39,810
Edible grains	25,925	49,983	Country silk	10	20,425
Opium	119,435	1,91,000	pieces	...	-
Oil-seeds	2,876	9,004			-
Horned cattle	3,265	23,286			-
Hides	...	9,746			-
Ghi	...	7,90			-
Metals and hardware,	...	5,608			-
Native miscellaneous goods.	...	24,074			-
Total	...	4,66,171	Total	...	5,02,633

Detail of Roads.

Number.	From	To	Metalled or unmetalled	Length in miles	
				district	
5	Rae Bareli via Dalman	Fatehpur	Metalled ...	17	
	Ditto	Unao	Unmetalled	38	
	Ditto	Allahabad	Ditto	14	
	Ditto	Partabgarh	Ditto	10	
	Ditto	Sultapur	Ditto	8	
	Ditto	Fyzabad	Ditto	12	
10	Ditto	Lucknow	Ditto	24	
	Ditto	Haidargarh	Ditto	28	
	Ditto	Ralopur	Ditto	28	
	Ditto via Lolganj	Haidargarh	Ditto	40	
	Lolganj via Bachhrawan	Bihar	Ditto	18	
	Dalman	Purwa	Ditto	18	
15	Digbijaraganj via Bachhrawan	Purwa	Ditto	6	
	Bihar	Baksar	Ditto	12	
	Ditto	Unao	Ditto	36	
	Ditto	Salon	Ditto	10	
17	Lucknow via Haidargarh	Sultaipur	Ditto	13	
			Total miles.	332	

The following is an extract from the official route-book :—
ROADS.

A.—*Road from Fatehpur on East Indian Railway, to Fyzabad.*—The part of this road lying within the Rae Bareli district is from Rálpur on left bank of the Ganges to Haidargarh, district Bara Banki, by Lalganj and Bachhráwán—all in Rae Bareli district. This part of the principal road above named is 45 miles in length, and the stages are Lalganj, 12 miles from Rálpur, Gurbakhshganj 10 miles further, and Bachhráwán 14 miles. The rivers are Matra and Sai, both unbridged. There are four nálas on this road.

B.—*Burhampur station, East Indian Railway, to Fyzabad.*—The part of this road lying within the Rae Bareli district is from Naubasta Ghát, left bank of the Ganges to Haidargarh, district Bara Banki, by Salon, Jais, and Inhauna—all in Rae Bareli district. Total length of this part of the road is 59 miles. The stages are Mustafabad in Partabgarh, 3 miles from Naubasta Ghát, Unráwán 6 miles further, Salon 10 miles, Bichhwári 9 miles, Jais 11 miles, Mohanganj 9 miles, and Inhauna 11 miles. The Sai is the only river, and it is unbridged. There are five nálas.

C.—*From Dusúti, Rae Bareli, and Mohanganj road to Bachhráwán by Digbijaganj, district Rae Bareli*—This road is 21 miles long, and the stages are Digbijaganj, 9 miles from Dusúti, and Bachhráwán 12 miles further; rivers there are none, and nála only one.

D.—*From Allahabad to Cawnpore, North-Western Provinces, by Lalganj, Salon, and Bihár*—This road passes for 48 miles throughout this district, and the stages are Jagatpur, 12 miles from Allahabad, Diláwar 13 miles further, Lalganj 8 miles, and Bihár in Partabgarh 15 miles. There is no river, but one nála.

E.—*From Fatehpur, East Indian Railway, to Fyzabad by Dalmau, Rae Bareli, and Haidargarh, district Bara Banki*—This road passes for 50 miles throughout this district, the stages are Katgarh 9 miles from Dalmau, Rae Bareli 9 miles further, and Digbijaganj. The rivers are the Ganges, the Sai, and Naiya,—all of which except the first are bridged. Communication is made over the first by a ferry.

F.—*From Allahabad to Lucknow by Salon and Rae Bareli.*—This road passes for 52 miles throughout this district; the stages are Salon, 13 miles from last stage in Partabgarh district, Newáda, Karauli 10 miles further, Rae Bareli 9 miles, Harchandpur 10 miles, and Bachhráwán 10 miles. The Sai is the only river, and it is bridged. There are six nálas on this road.

G.—*From Fatehpur, East Indian Railway, to Fyzabad by Lalganj, Rae Bareli, and Mohanganj.*—This road passes for 38 miles throughout this district and the following are the stages—Itaura 10 miles from Lalganj, Rae Bareli 9 miles further, Dusúti 10 miles, and Mohanganj 9 miles. The Sai is the only river, and it is bridged. There is only one nála.

H.—From Rae Bareli to Sultanpur.—This passes for 20 miles throughout this district, and the stages are Fursatganj 11 miles, and Jais 9 miles.

K.—From Allahabad to Rae Bareli by Manikpur, Mustafabad, and Jagatpur—This road passes for 34 miles throughout this district. The stages are Jagatpur, 11 miles from Mustafabad, last stage in Partabgarh district, and Rae Bareli 11 miles further. The river is the Sai here (bridged)

L.—From Rae Bareli to Cawnpore by Gurbakhshganj and Bihar.—This road passes for 30 miles throughout this district, and the stage is only Gurbakhshganj, 15 miles from Rae Bareli.

Local measures.—There is nothing worthy of note about these. The local paseri of five for two ser is current in this district. In Dalman a local ser larger than the imperial ser has been current for generations. This consists of sixteen gandas, each ganda being four Maddu Sáhi pice; each of these weighs 270 grains, and the weight of the ser will be consequently 17,280 grains, the Government ser being 14,400 grains. Since annexation, however, the bannians in some places have reduced the weight of the ser to fourteen gandas; this will come to 15,120 grains, or exactly one British Indian ser and four tolas. The Sháhjahánpur bigha of 4,025 square yards is everywhere used, but local bighas bearing no proportion to it, supposed to be based on the same unit of measurement, are also used collaterally. The measures of length and capacity are common to Oudh

CHAPTER III.

THE PEOPLE.

The people, their castes—Table of area and population—Religion—Fairs—Urban population—Condition of the people—Tenures—List of taluqdars—Table exhibiting tribal distribution of property—Extracts from the settlement report regarding proprietary possessions.

The people & their castes.—Rae Bareli is essentially a rural and a Hindu district. The population is mainly agricultural; there are hardly any manufactures except a little glass at Dalmau, coarse cloth at Jais, and such matters. The culture of the earth is the main stay of the people.

The Brahmans are the most numerous caste, they number 128,575. Then come the Ahirs 115,534, the Chamars 81,853, the Chhattis 73,320. Compared to the average of Oudh districts the proportion of high caste is larger than usual. Nor is this unaccountable. Rae Bareli has been for centuries the seat of a Hindu authority, but little controlled by the Musalman Lord Paramount. The peculiarities of its land tenure thence arising will be afterwards considered, here it may only be remarked that Chhattis and Brahmans naturally crowded to a country practically governed by their co-religionists.

The following table shows the population and area of the district in detail—

District Rae Bareli, Area and Population.

District	Tahsil	Pargana.	No. of mauzas or townships	Area in square English statute miles.		Population			No. of persons to each square mile.	
				Total.	Cultivated	Hindus	Muslims	Males.		
Rae Bareli	Dalmau	...	292	253	121	138,757	6,331	72,185	72,953	145,088 573
	Sareui	...	169	114	61	64,021	1,208	32,027	33,202	65,229 572
	Khiron	...	123	102	56	56,366	1,918	29,091	29,193	56,284 571
	Total	...	584	469	238	259,144	9,457	183,253	185,348	268,601 572
	Rae Barch	...	363	371	201	199,561	12,960	106,117	106,416	212,533 574
	Total	...	363	371	201	199,561	12,960	106,117	106,416	212,533 574
Dibrugarh	Inhauna	...	77	100	44	48,841	8,678	28,282	29,237	57,519 575
	Bachhrāwān	...	58	94	49	48,090	2,777	25,507	25,360	50,867 541
	Kumhrāwān	...	58	70	32	38,474	850	19,993	19,340	39,533 562
	Hardoi	...	23	24	11	14,968	743	7,808	7,898	15,708 684
	Simrauta	...	73	97	44	56,841	1,930	29,511	29,260	58,771 606
	Mohanganj	...	75	80	39	42,950	4,381	23,478	23,806	47,281 591
	Total	...	364	465	219	250,159	19,318	134,576	184,901	269,477 579

Area and Population (concluded).

Tahsil.	Pargana	No. of mauzas or townships.	Area in square British statute miles.	Population.					No. of persons to each square mile.
				Total.	Cultivated	Hindus.	Muslims.	Males	
Salon	..	287	296	110	109,630	10,916	60,220	60,395	120,545 533
Parshádepur	..	60	54	28	30,851	2,186	16,626	16,412	38,037 613
Rokha Jais	..	110	154	71	70,582	18,861	42,339	42,204	84,443 548
	Total	457	434	209	91,1053	26,962	119,084	118,941	238,025 548
	Grand Total	1768	1799	867	919,930	68,706	493,030	495,606	988,636 548
Europeans	...	-	...	...	...	...	24	23	47
Eurasians	...	-	..	..	..	..	20	16	36
Prisoners and employees in jail	...	...	...	...	...	...	246	44	290
		...	..	..	..	..	493,320	495,688	989,008

Note.—This is taken from the census report and differs but slightly from later calculations which make the total population 988,719, and the total area 1,47 square miles.

The Hindu religion has no special developments in Rāe Bareli. The principal shrines of the old district were in the Bihār tahsil transferred to Unaō, at Baksar, Pātan, Bihār. A table is given showing the principal festivals and fairs—all of which have a religious origin. The number attending them are very much understated, as far more than ten per cent. of the population appear at these festivals which occur somewhere within a day's journey of every one sometime during the year.

Detail of Fairs.

Name of place.	Number of persons by whom attended.	Amount sold	Name of month in which held.	Remarks.
Sudāmānpur (Kakoran)	40,000	7,117 0 0	July	7
Bareli (Muharram)	10,000	550 0 0	Muharram	6
Ditto (Dasahra)	10,000	240 0 0	October	4
Dalmau (Dargah Makhdūm)	300	36 4 0	May	3
Ditto (Dasahra Jeth)	5,000	240 0 0	Ditto	4
Ditto (Ditto Kuár)	5,000	180 0 0	October	6
Ditto (Muharram)	6,000	226 0 0	Muharram	6
Ditto (Kárkti)	5,000	8,296 10 0	November	3
Thulendi (Suhbat Sayad Sálár)	3,000	285 0 0	May	1 night.
Bhitargán (Anandí Debi)	5,000	20 0 0	Ditto	3 hours.
Hardáspur Samádhi Chhedi Lál.	2,000	10 0 0	March	3 "
12 fairs, Total	91,300	23,725 2 0		

The only interesting one is that of Kákori or Kakoran at Sudámánpur in the Dalmau* pargana. Kakor was it is alleged the brother of Dál, the Bhar king of Dalmau, who incurred the wrath of the Sharqi sovereign of Jaunpur by demanding the daughter of a Musalman in marriage. It is worthy of inquiry whether this festival is a mere instance of hero worship, or whether Kakor represents some aboriginal divinity. According to the table this Bhar prince is the only eponymous personage whose celebration attract any crowds. A clan called Bharotia, said to be a sept of the Ahir, continues to pour oblations of milk on the tombs of the Bhar chiefs, B-il and Dál, at Bareli and Dalman, and the women of the clan in mourning for these ancient chiefs still refuse to wear the common lac bracelets which are the usual ornaments of the sex.

Urban population.—The Urban population is very small; there are only four towns, with a population of above 5,000.

Rae Bareli	7,092	} both adjoining each other, 12,094.
Ikhtiyárpur	5,002	
Dalmau	5,654	
Salon	5,190	
Jáie	11,689	
		34,627

A town called Kunsa entered in the census tables as having a population of 5,864 is merely a collection of separate villages thrown together in the Government revenue records. The urban population is therefore 3·5 per cent. Besides the above there are 58 large villages, with a population of from 2,000 to 5,000.

The following is from the settlement report:—

Condition of the people—The low caste cultivators are very poorly off. They live almost entirely on the inferior grains of the kharif crop, the more valuable rabi going to pay the mahájan, for nearly the whole of this class come under advances to the village mahájan both for their food and their seed, and make over the crop to him. They enjoy only a bare subsistence, for the usual rate of interest demanded is 50 per cent. at the harvest. Last year, 1870, grain being exceptionally high at the time of rabi sowing as the year before had been one of short crop, the mahájans refused to advance seed on the usual terms, and they were arranged on the basis that the cultivator was to pay back at the harvest one and a half times as much grain as the then market price of the seed furnished would buy when the harvest was reaped.

With all this these people are as improvident as their betters, and when a plentiful harvest puts something in their pockets, they spend it at once in a marriage or something of the kind.

Since 1871 in the spring of which year the hail caused so much damage, the seasons have been most indifferent for the small cultivator, who is now more or less reduced to poverty. This year's spring crops, however, have somewhat strengthened his position, and owing to the good prices realized at the harvest time have improved his condition. To the above cause must also be added a fair mahua crop and an abundant mango crop.

* See article Dalmau

Besides bad seasons the cultivator has for the past five years suffered much from cattle disease, which annually visits some part or other of the district. Cattle disease is just now raging in the villages on the Sai. No precautions are taken against the disease; about a third of the cattle attacked escaped. In 1874, land which had been fallow for two or three years has been again brought under cultivation. Sugarcane and garden crops are on the increase, but wheat does not seem to be ousting barley or peas; jarhan dhán is more extensively grown of late years. Poppy and jethwa sáwán are much more extensively cultivated, and the custom is spreading of transplanting the makra or mindwa crop instead of sowing it. This custom ensures a more plentiful and a much earlier crop, but it is dependent on well irrigation till the rains commence.

The rate of interest in the district is nominally 24 per cent. per annum, but the poorer cultivators pay considerably more. Mortgages of groves, sir lands, and of shares in pattidari villages are very common, but sales are not so. Interest I think had a tendency to fall some years ago, but the hard times have caused it to rise again.

I regret to be obliged to state that nearly every asámi, who within the last six years has constructed a pakka well in my neighbourhood, has been ruined or next to ruined.

With reference to weaving, I am informed that the weaving of finer cloths, which were formerly in great demand, has almost entirely stopped, but the coarser cloths are still manufactured as generally as formerly, not only for the local markets but also for exports. This industry, however, is I think, doomed, especially now that English cloths are becoming so common and so cheap, and are being so generally used at the dye factories.

Within the last four or five years the price of plough-bullocks has risen about 75 per cent., there is however no scarcity of bullocks, for the cattle bazars continue well supplied, but owing to the high prices, the mahájans ruinous interest, and the frequent recurrence of the cattle disease, cultivators possess very inferior draught animals, which, with hard work and insufficient fodder, are not likely to improve in their hands.

Tenures.—It is impossible to do more than to indicate the features of property in this district, for the settlement and census report, which are the main sources of information, concerned themselves solely with the old district which differs entirely from the new one. Of the 1,350 square miles in the old district 122 have been taken away, and 711 square miles of new territory have been added. Still the main features of the tenures have not been much altered, the district remains taluqdari, although the Kanhpuria clan owns a much larger portion of the new than of the old territory. There are altogether about 1,198 villages covering 1,279 square miles, the property of 100 large owners, and 537 villages covering 460 square miles, the property of about 11,000 small proprietors, mostly Bais and Kanhpurias.

The proprietary rights in the district of Rae Bareli are very interesting from a historical as well as economical point of view. Out of 1,735

villages in the present district, no less than 1,719 are owned by Tilokchandi Bais, *viz.*, those of the Bais clan who are descended from the great chief Tilok Chand, who died shortly before Bâabar ascended the throne of Delhi. As an historical and social fact it is strange to a degree. The immobility and stability of the Hindu system is remarkably proved by the fact that for hundreds of years this Bais and other Chhattri clans who number 75,000 in Rae Bareli, men of the sword, too, have contentedly submitted to be ruled by about forty chiefs whose position was in itself a usurpation upon the throne, and against whom at any time the masses would have been ailed to rebel by royal officers. The position of these chiefs was so assured that they have throughout treated their brethren with contumely, refusing to eat with them, because they could not boast of an ancestor who had once exercised regal or semi-regal authority.

The great proprietary clans now are the Bais in the west holding parganas Dalmau, Rae Bareli, Sareni, Khiron, Hardoi and others, and the Kanhpuria to the east who hold Salon, Rokha Jais, Parshâdepur, Mohanganj, Simrauta.

Further, the proprietors are mostly taluqdars 1,198 villages belong to taluqdars and 537 to smaller proprietors. Among the latter there is an extreme subdivision; great numbers of them, even two-thirds of the entire number possess on the average only ten acres of land each. On the other hand, eleven men have among them 350,000 acres, and 816,000 acres, or two-thirds of the district, are held in 62 great estates owned by 100 chiefs. A list of the great estates is given. The circumstances which have led to this absorption of land by one class, and to its distribution in minute portions among others, have been detailed elsewhere.

List of Taluqdars in district Rae Bareli paying more than Rs. 5,000 revenue.

Name of Taluqdar.	Name of estate	Number of villages.	Area in acres.	Government revenue.	Remarks
Râja Shriupâl Singh ..	Murârmau ..	104	40,873	44,354	
Râja Surpâl Singh ..	Tiloi ..	72	65,086	65,207	
Râna Shankar Bakhsh ..	Thotri ..	129	92,360	1,18,426	
Râja Bishnûth Singh ..	Kathgar ..	11	6,042	7,156	
Râja Jagmohan Singh ..	Baisinghpur ..	23	17,538	19,269	
Râja Râupâl Singh ..	Kori Sidhauli ..	22	27,703	28,154	
Râja Jagmohan Singh, Kaus-puria.	Chandâpur ..	29	31,789	33,58	
Thakurâin Shiupâl Kunwar widow of Jagân Nâth Bakhsh.	Simri ..	24	18,202	23,619	
Thakurâin Dariâo Kuuwar ..	Samarpah ..	44	28,787	37,962	
Chandarpâl Singh ..	Korhar Satâwan	31	24,195	28,412	

List of Taluqdars (concluded)

Name of Taluqdar	Name of caste	Number of villages	Area in acres	Government re-venue.	Remarks	
					A.	Rs
Thakurán Achal Kunwar	Gaura Kasthi	42	30,165	31,383		
Shankar Bakhsh	Páhu	..	8,064	10,166		
Bishnáth Bakhsh	Hasnán	23	10,416	8,044		
Bábú Sarabjít Singh	Batkári	31	18,779	20,669		
Bishnáth Singh, and Ajudhia Baksh.	Nariúdrípur	36	17,987	18,830		
Sardár Singh	Charhár	24	16,888	21,116	Owing to his death the title has been transferred to his widow Ude Náth.	
Bhagwán Bakhsh	Udrchra	13	3,386	9,959		
Balbhaddar Singh	Bhanuálí	22	12,521	17,017		
Jagmohan Singh	Kiratpur Charhár <i>alias</i> Deogana.	12	4,637	6,531		
Anand Kunwar, widow of Sam-bhar Singh	Uráh	6	5,000	6,439		
Sukh Mangal Singh	Shabmáu	28	27,795	26,800		
Shiuratan Singh	Pinhuána	7	7,921	4,450		
Thakurán Qadam Kunwar	Núruddínpur	21	10,618	12,103	She having died, the proprietorship has been transferred to Ben Mátho Baksh.	
Mahipál Singh	Bára	8	3,848	4,707		
Rudr Partáb Singh	Siwan	16	15,963	15,117		
Mír Fakhr-ul-Hasan	Bínhabura	10	5,269	5,499		
Zulfiqár Khan and Karam Ali Khan Mahábet Khan and Assad Ali.	Bahrímau	17	9,385	7,271		
Abdul Hakím Khan and Mu-hammad Zamán Khan, Fateh Bakádúr Khan	Amáwan	23	12,894	13,768		
Subhán Ahmed	Azizabad	19	6,149	7,910		
Rája Dakhina Niranjan Mu-karji.	Shankarpur	16	5,310	7,522		
Ummaid Ráe, son of Gauri Shankar.	Hardásipur	9	6,742	9,372	This taluqdar having died, the proprietary title has been transferred to his widow Jográj Kunwar.	
Prince Shahdeo Singh	Badri Ganesh-pur.	15	8,448	9,226		
Captain Guláb Singh, Sardár Autár Singh, Sardár Naráin Singh.	Bela Bhela	32	24,551	28,474		
Major A. P. Orr	Lodhwári	12	17,102	20,163		

Statement showing the number of mauzas held by different castes with the area and Government demand.

Caste.	No. of mauzas	Area in acres	Government jama
Chhatti	194	116,356	1,41,491
Musalman	147	87,112	99,865
Brahman	65	34,590	38,766
Kayath	88	31,278	35,627
Bhat	2	645	791
Sikh	4	1,447	1,847
Dhavar	2	2,314	2,678
Kurmi	11	11,780	18,106
Murao	1	1,606	2,224
Kalwar	3	3,179	3,976
Kabar	...	881	308
Ahir	1	600	812
Pasi	1	925	290
Hindu Faqirs	9	2,312	3,144
Government	9	4,613	4,182
Total	587	298,565	3,50,401

This does not include the taluqdari villages.

The ensuing remarks and tables are borrowed from the settlement report of the old district, and are not correct to the letter if applied to the present district, for which it has not been possible to prepare returns.

Number of proprietors in the district.—A consideration of the statistics given below, shows that in eight parganas of this district there are 1,152* proprietors of 5,281 acres of land, of which 3,270 only are cultivated, and 2,646 are irrigated. They pay as revenue on this land Rs 8,289 which gives per acre,—

		Rs	a	p.
Total area	...	1	9	2
Cultivated	...	2	8	7
Irrigated	...	3	2	2

The statistics of the seven parganas made over to Unaо could not be compiled in time for this report, but it is believed that in them the number of proprietors of very small estates is very large indeed. The above number of 1,152 are men who hold engagements direct from the State, and it does not include under-proprietors† of any shade or denomination. On the other hand, sixteen persons own between them 311,000 acres, one owns over 40,000 and another is proprietor of over 92,000 acres. In the

* These have shareholders also.

† Of whom there are 3,823.

latter estate nearly 47,000 acres are cultivated and 33,000 irrigated whilst the Government demand is Rs. 1,18,727, giving per acre—

				Rs. a. p.
On total area	...	...	...	1 4 7
" cultivation	...	...	...	2 8 6
" irrigated area	...	...	...	3 9 8

Statement showing the number of proprietors and the area of their estates in the parganas Bareli, Dalmia, Khiron, Sarai, Haldibaghark, Kumbharwain, Bachhrawain, and Hardoi.

Proprietors of less than	Number of pro- prietors,	Area.	Revenue.	Rate per acre on total area.	Remarks.	
Acre.			Rs	a.	p.	Rs. a. p.
10	1,152	5,281	8,289	4	0	1 2 2
20	464	6,859	10,250	2	0	1 7 11
30	217	6,441	8,747	12	0	1 5 9
40	153	5,275	7,851	15	0	1 6 4
50	101	4,654	6,167	11	0	1 5 8
60	108	5,691	7,689	6	0	1 5 7
70	53	3,447	4,641	12	0	1 5 7
80	55	4,140	5,582	11	0	1 5 7
90	29	2,442	3,017	5	0	1 3 10
100	39	3,997	4,626	1	0	1 4 0
100	166	22,659	27,623	9	0	1 3 7
300	62	14,945	19,874	9	0	1 4 3
400	28	9,597	12,038	6	0	1 4 1
500	18	8,156	9,429	1	0	1 3 6
600	11	6,253	8,212	1	0	1 5 0
700	9	5,784	6,895	13	0	1 3 1
800	13	9,781	12,906	8	0	1 6 1
900	7	6,018	8,798	0	0	1 7 4
1,000	4	3,912	5,310	0	0	1 6 9
2,000	21	27,908	33,989	10	0	1 3 5
3,000	8	30,813	26,383	10	0	1 4 3
4,000	4	13,236	13,829	8	0	1 9 0
5,000	2	8,958	13,181	6	0	1 7 5
6,000	4	21,348	29,885	8	0	1 6 4
7,000	3	19,222	26,434	12	0	1 6 0
8,000	...	...	...	...	...	...
9,000	3	24,898	30,982	12	0	1 3 6
10,000	1	9,385	6,150	0	0	0 10 6
20,000	10	154,402	1,99,200	0	0	1 4 8
30,000	6	156,432	1,99,456	0	0	1 3 9
40,000	...	...	...	...	...	...
50,000	1	40,457	52,025	0	0	1 4 7
60,000	...	...	...	...	...	...
70,000	...	...	...	...	...	...
80,000	...	...	...	...	...	...
90,000	...	...	...	...	...	...
1,00,000	1	93,160	1,18,726	14	0	1 4 7
Total ...	2,787	724,192	9,19,944	14	0	1 4 4

The following is a statement of proprietors showing their possessions according to castes —

Caste of proprietors.	Number of leg. s.	Area	Revenue			Remarks
			Rs	a.	p.	
Bais, Tilokchand	779 ³	4,48,938	5,71,118	1	0	
Amethia	116	78,594	1,09,018	0	0	
Ranhpuria	11	7,230	9,586	9	0	
Brahman	109	68,163	36,880	4	0	
Musalman	152	79,482	92,841	0	0	
Beugah	16	5,310	8,211	0	0	
Kavath	69	28,953	36,029	4	0	
Janwar	37	24,616	52,418	7	0	
Khatru	32	24,347	31,544	0	0	
Sikh	48 ¹	33,294	39,380	12	0	
European	30	25,681	31,264	0	0	
Government property	6	3,427	2,602	0	0	
Panwár	3	2,200	2,904	0	0	
Baqqál and Dhúnsar	2	2,314	2,678	0	0	
Agu wsh	2	593	725	0	0	
Kath Bair	1	260	455	0	0	
Chauhan	2	1,043	1,801	0	0	
Kachhwáha	4	1,977	1,848	0	0	
Kurmi	19	14,960	20,870	0	0	
Kulwan	3	3,179	3,376	0	0	
Teli	5	1,073	1,421	11	0	
Pasi	1	22	290	0	0	
Bisen	10	6,091	7,529	0	0	
Abir	5	1,635	2,042	0	0	
Gosháin	3	1,001	1,890	0	0	
Lodh	1	586	834	0	0	
Sombansi	5	5,817	7,262	0	0	
Engír Nának Shahn	1	158	283	0	0	
Raghubansi	1	77	170	0	0	
Bhat	1	248	360	0	0	
Murão	71	6,319	5,094	0	0	
Total	1,482	8,61,389	10,95,506	0	0	

"Proportion of entire district held by taluqdars.—Out of the total number of villages of this district amounting to 1,482, there belong to taluqdars 1,029.

" Of these latter there have been decreed in sub-settlement—

Entire villages	...	...	...	...	...	...	...	864
Portions of villages	...	...	...	...	...	...	...	8

" And there have been given on a farming tenure 12, viz. —

3 at a ten per cent, and less share of the gross assets.

5 at fourteen to twenty per cent, and less share of the gross assets.

1 at over twenty per cent and less share of the gross assets.

"The gross assets of the estates of taluqdars have been estimated at Rs. 15,71,191, and of the portion decreed away from them as above Rs. 1,09,417.

Of which suni Government takes	...	...	...	...	55,893
The taluqdars take	...	...	...	...	26,477
The old proprietors take	...	...	...	...	27,547
Total	...	...	109,417		

"Eleven hundred and forty-four persons are recorded as holding shares in these assets, which gives an average of Rs. 24 per annum for each recorded shareholder. In other words, the share of the assumed profits of their own villages absorbed by the old proprietors holding on a sub-settlement tenure and on farming leases is 50 41 per cent. to a share of 49 59 per cent awarded to taluqdars.

"Altogether 10,623 claims to subordinate rights, excluding sub-settlement of all kinds in talukas, have been preferred in this district, of which 4,673 related to sir and nankar.

331 " to shankalp.
5,619 " to all other claims.

"Of these three hundred and thirty-one claims to shankalp, 161 were decreed.

"Shankalp kushast is a pure muafi tenure given by taluqdars, and therefore liable to resumption by them at regular settlement. Grants by shankalp were probably in existence long before the word taluqdar was invented.

"*Original shankalp*—They were originally grants of land, money or property of any kind, made to Brahmins of esteemed holiness by pious or superstitious persons. A ceremony has to be gone through which is called kushast, from the fact of grain being placed on the grantee's hand during it, and a formula was repeated from which the grant took its name of shankalp.

"*Enormity of resuming a shankalp*—To resume a grant of shankalp is by the Hindu religion, the deadliest of sins; and is visited by transformation in a future state into a worm in the nethermost Hindu hell, the nearest approach to which state of existence is in this world, the life of a maggot in an unclean place whatever that may be like. The natives have a story of a raja who in knocking down some mud buildings, to clear a site on which to build a place, was on the point of destroying the nest of a bird, which was endeavouring to rear some young ones, and who in the agony of her despair, threatened to drop one grain from out of some grant of shankalp made by the raja into his food, to the end, that by eating it he might commit the unpardonable sin. It is to be hoped that the raja spared the nest, and escaped the punishment.

"Of the 5,619 other claims, which include claims to groves, grazing lands, jungles, waste, wells, village sites and proprietary dues, 3,466 were admitted and 2,153 were dismissed or withdrawn."

CHAPTER IV.

ADMINISTRATION.

Administration—Thána—Police—Crimes—Accidental deaths—Revenue and expenditure—education—Post-offices.

Administration—The administration is in the hands of a deputy commissioner, aided by one or more assistant commissioners, three or four Native or European extra assistant commissioners, four tahsildars, and seven honorary magistrates. The arrangements of the police stations, the strength and cost of the police are given in the following tables,—another exhibits the increase of crime and of their duties during the last five years, and a third shows the accidental deaths and suicides. The number of both those in 1871 is unusually large, the season was one of heavy rain and consequent floods, many people were drowned, others crushed by falling walls.

Statement showing the population of thánas

Name of thána							Population.
Bac Bareli	..	..	..	..	..	..	107,178
Bachhráwán	..	..	..	..	..	..	94,226
Mohanganj	..	..	..	..	..	..	110,674
Dighiaganj	..	..	..	..	..	..	123,382
Gurbakshganj	..	..	..	..	..	..	86,043
Lalganj	..	..	..	..	..	..	160,051
Man	..	..	..	..	..	..	89,193
Jagatpur	..	..	..	..	..	..	97,518
Salon	..	..	..	..	..	..	120,871
Total							988,636

Statistics of the Police for 1873

	Total cost.	No. of European and Eurasian officers	No. of Native officers	No. of Constables	Aggregate strength of all ranks	Proportion of police per square mile of area	Proportion of police per head of population.	No. of arrests made	No. of complaints registered	No. of cases sent by police to Magistrates.	No. of convictions obtained.	No. of acquittals.
Regular police ..	71,798	4	79	380	..	1 to 5 58	1 to 3,168	1,004	9,071	1,611	1,236	374
Village watch ...	85,557	..	3,247	..	..	..	..	..	..	..	..	..
Municipal police,	8,636	..	5	31	..	..	..	..	..	..	..	..
Total ..	1,60,991	4	84	3,658	3,746	..	..	1,004	9,071	1,611	1,236	374

Crime Statistics.

		Cases reported						Cases convicted.					
		1867.	1868	1869.	1870.	1871.	1872.	1867.	1868	1869.	1870.	1871.	1872.
Murders and attempts	...	5	5	15	6	7	6	4	3	7	1	...	4
Culpable homicide	...	6	7	6	8	7	8	4	4	2	2	3	5
Dacoity	...	1	1	2	2	...	...	1	...	1	1	...	...
Robbery	...	6	10	14	25	21	21	2	4	5	9	9	9
Rioting and unlawful assembly.	31	17	25	41	35	10	25	13	17	38	24	24	9
Theft by house-breaking or house-trespass,	2679	1414	4383	5055	5185	7064	61	118	225	147	141	220	220
Theft simple	...	824	1176	1696	1328	(530)	2219	148	181	273	245	245	828
Theft of cattle	...	34	53	97	102	186	243	6	17	34	18	38	47
Offences against coin and stamps.		4	11	6	10	11	4	...	5	9	2	4	6

Memo. of accidental deaths.

		Suicides.		By drowning		By make bite.		By wild quadrupeds.		By fall of buildings		By other causes.		Total.	
		Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.		
1867	96	90	23	33	...	...	30	27	55	46	204	166
1868	73	96	21	31	...	2	4	7	62	18	160	149
1869	110	111	12	26	2	1	4	5	78	23	215	190
1870	...	6	22	115	132	22	25	7	2	24	16	67	17	261	214
1871	...	66	27	88	87	25	41	...	2	93	91	89	33	361	281
1872	...	24	65	148	157	50	56	1	1	15	8	75	21	282	243

Revenue and expenditure.—The revenue of 1872-1873 is shown in the following table; it will appear that the land revenue constitutes 89 per cent. of the whole, and the landowners pay four-fifths of the income-tax besides. The income tax is no longer collected. In 1873 it was assessed upon 306 persons and yielded Rs. 15,452; of these 163 were landowners, and paid 12,517 or above four-fifths. Eleven lawyers paid income-tax and 118 money-lenders, while nine persons paying Rs. 105 represented the wealth acquired by trade and manufactures among nearly a million of people. The expenditure does not call for comment; it amounts to Rs. 1,61,038 or 12 per

cent of the revenue, but both sums leave out of account large receipts and expenditure on account of police, education, and local works :—

Revenue.

		1871. Rs.	1872 Rs.
1. Recent Settlement Revenue collection	...	12,23,622	12,24,112
2. Rents of Government villages and lands	...	6,940	
3. Income-tax	...	18,733	
4. Tax on spirits	...	49,797	41,279
5. Tax on opium and drugs	...	5,912	6,614
6. Stamp duty	...	74,714	63,886
7. Law and justice	...	7,282	
Total	...		13,68,316

Expenditure.

		1871
Revenue refunds and drawbacks	...	3,659
Miscellaneous refunds	...	4,364
Land revenue	...	
Deputy Commissioner and establishment	...	54,564
Settlement	...	44,285
Excise on Álkári	...	4,195
Assessed taxes	...	219
Stamps	...	1,036
Law and justice	{ Service of process	2,897
	Criminal courts	30,606
Ecclesiastical	...	283
Medical	...	9,000
Total	...	1,61,038

The following tables give receipts and charges of the local funds.—

Receipts

One per cent. road cess	...	...	...	13,125
" " School cess	...	...	...	13,062
½ " District Dák	...	...	...	32,66
3 " Local and margin	...	...	...	38,400
Education fund	...	...	...	2,437
Dispensary fund	...	...	...	2,727
Pound fund	...	...	...	4,125
Nazul fund	...	...	...	72
Total	...	...	...	74,264
Provincial allotment	...	...	...	50,451
Grand total	...	...	...	1,24,715

Charges.

Education	...	...	...	28,627
Hospitals and Dispensaries	...	...	...	4,692
District Dák	...	...	...	3,321
Pound	...	...	...	620
Nazul	...	...	...	6,726
Public Works	...	...	...
Communications	...	...	38,591	
Civil Buildings, &c.	...	...	32,754	
Establishment, &c.	...	...	9,608	80,053
Total	...	...	...	1,24,939

